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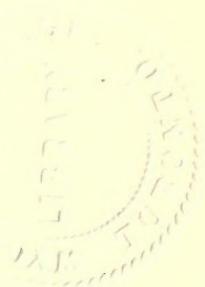
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HEBRAISMS
IN THE
GREEK TESTAMENT.



Cambridge:

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

J. S. Shewell

HEBRAISMS IN THE GREEK TESTAMENT.

EXHIBITED AND ILLUSTRATED BY NOTES AND
EXTRACTS FROM THE SACRED TEXT.

WITH SPECIMENS OF

- (1) THE INFLUENCE OF THE SEPTUAGINT ON ITS CHARACTER AND
CONSTRUCTION;
(2) THE DEVIATIONS IN IT FROM PURE GREEK STYLE.

BY

WILLIAM HENRY GUILLEMARD, D.D.

SOMETIME FELLOW OF PEMBROKE COLLEGE, CAMBRIDGE.

Cambridge:
DEIGHTON, BELL AND CO.
LONDON: GEORGE BELL AND SONS.

1879



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P R E F A C E.

I HAVE given up my first intention of publishing an Edition of the Greek Testament: and have confined myself to Extracts from the Sacred Books, and Notes bearing on the points to which I desire to direct attention.

I avoid thereby the very great and unnecessary expense of printing the whole Text merely as a vehicle for distinctive marks exhibiting the Hebraisms and Non-Classical peculiarities of style; and also the difficulty of selecting a Text, under the present uncertainty as to final recension.

But I have preserved and re-issue the Gospel of S. Matthew previously published by me, as a sample of my original design.

I am thoroughly aware of the incomplete and fragmentary character of my little work. I earnestly disavow any claim to an *exhaustive* exhibition of *all* the Hebraisms, or *all* the deviations from Classical phraseology contained in the Greek Testament; of which I have gathered together and put forward only *a few specimens*, in the hope of stimulating others to fuller and more exact research.

And I repeat what I said in my former Preface (which I subjoin herewith in explanation of my object and aim throughout, and for the perusal of which I venture to ask a few minutes), that I have thought of the perplexed and embarrassed *Student*, rather than of the accomplished Scholar, in most of what I have written; for which I beg the indulgent forbearance of more learned critics.

My extracts (except on S. Matthew) are from the *Textus Receptus*. But I do not anticipate, generally, any discrepancy of such a character, as to prevent my book being used side by side with any of the more recent editions.

The theory about Melchisedek (Heb. 7. 1, note) was suggested to me, nearly 40 years ago, by the late lamented Archdeacon Freeman; and formed the subject of one among many very interesting Essays on some obscure passages of Holy Writ, which he had prepared for the Press, but never published in his own name. I was not aware that it had ever been put forth by him, till I discovered it, this day, in an anonymous Article on Jerusalem in the *Christian Remembrancer* of Oct. 1849, to which he refers in his *Principles of Divine Service*, Vol. 2, page 116, and in which his views are most lucidly and fully exhibited.

I trust that the kind reception given to my S. Matthew by many eminent Scholars, Classical and Hebrew, and by several of the leading Critical Journals, in England; and in Germany by the learned Professor Schürer (*Theologische Literaturzeitung*, Leipzig, 1 September, 1877), may be extended to the rest of the work.

W. H. GUILLEMARD.

CAMBRIDGE, Sept. 26, 1879.

THE
GREEK TESTAMENT.

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THE
GREEK TESTAMENT,
HEBRAISTIC EDITION.

EXHIBITING AND ILLUSTRATING

- (1) THE HEBRAISMS IN THE SACRED TEXT,
- (2) THE INFLUENCE OF THE SEPTUAGINT ON ITS CHARACTER
AND CONSTRUCTION,
- (3) THE DEVIATIONS IN IT FROM PURE GREEK STYLE;

BY MEANS OF

- (a) NOTES CHIEFLY TREATING THEREON,
- (b) A SYSTEM OF DISTINCTIVE MARKS.

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P R E F A C E.

"Two distinct elements were combined in that marvellous dialect, the language of the New Testament ; which was destined to preserve for ever the fullest tidings of the Gospel. On the one side there was Hebrew conception, on the other Greek expression : the thoughts of the East were wedded to the words of the West. This was accomplished by the gradual translation of the Hebrew Scriptures into the Vernacular Greek. The Greek of the LXX, like the English of the A.V. or the German of Luther, naturally determined the Greek of the mass of the Jews,...had a commanding authority over the religious dialect."

B. F. W.

"The language of the Septuagint is the mould in which the thoughts and expressions of the Apostles and Evangelists are cast. In it the peculiar idioms of the Hebrew are grafted on the stock of the Greek. Hence it is a treasury of illustration for the Greek Testament."

W. S.

From the Articles on "New Testament" and "Septuagint"
in Smith's *Dictionary of the Bible*.

IF we regard the Greek Testament *from the religious point of view*, as the medium of communication between God and the World, in its two marked divisions of Jew and Gentile, (or as S. Paul defines them "Jew and Greek"), it is impossible to estimate fully or adequately its marvellous adaptation to the end for which it was designed in the divine economy;—as a bond of union and basis of coherence between the two dispensations, past and future, the Mosaic and the Christian;—a golden chain let down from Heaven to link together those who were standing ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησε:—a channel for conveying to mankind at large the mysterious truths of the new Revelation. But under its *merely human aspect*—on the philological and etymological sides—as a specimen of language, a subject of word-study—it must be conceded that it contains incongruities and anomalies which perplex and sometimes baffle the investigator. It is unlike any other Greek book, with one single exception, and absolutely

unique in its peculiarities. Nor are these due, *principally or most frequently*, to variations from the old pure Attic style,—to corruptions of later dialects,—or to the natural influence of the Macedonian element, traceable in contemporary writers. They startle all the instincts of the Classical Scholar, and in many instances defy his attempts to classify or account for them satisfactorily.

It will be granted, I hope, that any attempt—if a genuine and honest one—to grapple with them, is justifiable and allowable; even though it proceed by a method not ordinary or generally recognised.

My object is not so much to suggest improvements in the translation of the Sacred Text, as to enquire how the irregularities in its fabric and texture arose, and to what causes they may be assigned; to discuss, not so much its *meaning*, as *the history of its construction*. And I desire to do this in a reverent and cautious spirit; with freedom, but with the diffidence and moderation becoming such an enquiry.

My endeavour will be—

(1) To shew how in a work, professing to be Greek, such violations of the ordinary rules of the Greek language found admission, and whence they arose.

(2) To elucidate the difficulties of the Text, thus traced to their probable origin, by illustrations drawn from the same source.

Its Authors, we must remember always, first of all, were Orientals. Greek was still a foreign tongue to them and their countrymen, only lately introduced among them. And as Oriental ideas and processes of reasoning were essentially distinct from Greek; so the vocabulary and modes of expression were all strange. They thought as men of the East, while they spoke or wrote in words borrowed from the West.

But they were also *Jews*, scions of a race whose literature, so far as we know, was all connected with the Old Testament; which, with many of them, we may believe, was the only book they knew, certainly the one they knew best; and this, probably, only in the Version of the LXX.

Their acquaintance with *written* Greek was possibly confined to that; their religious phraseology, in Greek, obtained chiefly from that, as ours from our English Version.

We should expect then, *à priori*, that the authors of N.T. would have been influenced, in the terminology and style of their writings, by the Alexandrine Version: and that we should find reproduced in them the main characteristics of a work so familiar and so sacred. And we see that this was so, by unmistakeable proofs; we find traces of it in almost every page.

And therefore we may look upon the LXX., *not merely as a store-house of illustration* for the more difficult portions of N.T., but as the basis of its distinctive and peculiar phraseology —the fountain which has coloured its stream with most of the irregularities which confront the philologer.

This is, of course, a view familiar to all thoughtful students of the Sacred Text: and recognised, in its widest and fullest extent, by the distinguished men whose words I have set at the head of this Preface. My hope is to produce reasons to justify it: to show the *LXX. thread running through all the web*; and to lead others to acknowledge it as the predominant cause of the introduction of most of what is so strange and remarkable.

I take it for granted, according to all the received traditions, that the Alexandrine Version was the work of Jews: that it was a translation from Hebrew into Greek, by men who knew the former best, and were comparatively strangers to the latter. This is transparent on the face of it. Greek was clearly a foreign language to the Translators: a material to which they were unaccustomed, and which they had scarcely learnt how to handle. We feel, as we read the book, that they were not men adequately educated or scientifically qualified for the task; that they were not masters of the new and wonderful instrument put into their hands. We have their work before us, with all its manifold and inevitable defects: its evident and irrefragable signs of the unskilful character of the process by which it was produced.

We need not, we ought not, to shut our eyes to its true character and value as a Translation. Its very blemishes in that respect—its Oriental and Hebraic characteristics—were probably the very causes, that made it so useful to those for whom it was intended, the Hellenized Jews of the dispersion: who, though they were losing their old language, had not lost their modes of thought or idiosyncrasies of expression. It suited them better, and was more easily understood by them, than a

Version into genuine Greek would have been ; preserving, as it did, Hebrew idioms under a Greek dress ; literal reproductions of Hebrew phrases and turns of speech ; the syntax—the grammar—the very prepositions—frequently, we may almost say generally, unaltered.

Was ever any Greek book that we possess composed under similar circumstances ? Nay : *are there extant any books* written by Orientals in Greek, of the age when the Greeks were fresh in the East: i. e. the period of the compilation of the Alexandrine Version ? Are the productions of contemporary Greek writers at all like it in their peculiarities and variations from the Classical Standard ?

Let us regard it with all befitting respect, as *The Venerable Version*, that commanded the reverence, and shaped and moulded the religious phraseology, of God's people scattered throughout the World; as the Book probably quoted by our Blessed Lord Himself: let us gratefully own and value its many uses in Sacred Criticism. I am myself pleading now for an extension and development of its use in one particular direction, in urging that it may be advantageously employed to elucidate the process of transmuting Hebrew thought and speech into Greek forms ; and so to illustrate and account for many peculiarities in the language and style of the *Greek Testament*.

It is confessedly full of irregularities of construction—syntax—grammar—diction—idiom—due to an Hebrew origin alone. If we find the same in the Greek Testament, must we not assign them to the same cause, or to one or other of two causes closely connected with it ? Either that the writers of the latter *thought* in Hebrew or some Hebraic dialect, and so rendered their thoughts at times, word for word, in Greek:—or else that their ancestors had unconsciously constructed a dialect on that basis, reproducing Hebrew idioms and forms of speech in Greek guise and shape ; which dialect they were themselves using:—or that their language and ways of expression, especially upon religious topics, were insensibly affected and coloured by their familiar acquaintance with the diction and style of the Book which they prized and loved beyond all others ; most of which, we are told, they had learnt by heart, and could repeat from memory.

And if S. Paul,—with all his wider acquaintance than the

other contributors to the Sacred Volume, with Greek men, Greek speech, Greek philosophy,—thinks, argues, reasons as a *Jew* rather than a *Greek* :—if his logic and dialectics are *Oriental*;—*Hebraic* and *not Hellenic* :—should we not expect him to *speak*, to frame his utterances, under the same influence? Should we not anticipate, as in fact we find, that his familiarity with the LXX. would be shewn in His Epistles? How can we account for his writing, at one moment, passages of perfectly grammatical Greek, and then suddenly introducing violations of all ordinary Greek constructions, deviations from the customary modes of expression,—which seem to master his pen, as it were, in the strangest way,—but on the ground of his being under the influence of some book which had filled his memory with its peculiar phrases and terms, and made it natural for him to copy and repeat them, when his subject-matter was Religion?

I propose to apply this method more widely than is usually done; to trace Oriental forms and idioms in the Greek dialect of the New Testament, and to illustrate them by parallel passages in the Greek of the Septuagint, exhibiting similar peculiarities. We *know* that the *latter* were due to the efforts of men,—if not *unlearned*, yet with small scientific knowledge of the principles of language,—to clothe Hebrew ideas and words in a Greek dress: we may clearly, in all fairness and logical accuracy, refer the *former* to a corresponding effort, under different circumstances. And it appears to be a more natural process, and more consistent with true principles of criticism, to do this, than to endeavour to account for what surprises us, by bringing forward doubtful parallelisms from obscure Greek authors, or by straining occasional solecisms or violations of grammar met with in writers of better repute, into a justification of unquestionable anomalies and irregularities of construction in the text of the Sacred Volume.

It may be regarded probably as unscientific and unphilosophical; but I venture to plead that the more scientific and philosophical method can scarcely be applied successfully to a dialect formed on so unscientific a basis, with such frequent interruptions and intermissions of grammatical precision. I think it probable,—nay, almost certain,—that this attempt may be looked upon as a departure from the principles of sound scholarship,—an infringement of the recognised maxims of modern

PREFACE.

criticism,—a return to old exploded methods;—a backward movement altogether. It is, no doubt, in some sense, a return to old methods; but such as I believe to be sound and safe, if employed with due discrimination: methods followed by the great critics of the sixteenth and seventeenth centuries, to whom we owe so much of our biblical knowledge; to some of whom we Englishmen owe our Authorized Version.

I venture to think that it was their intimate familiarity, first with the Hebrew original, and next with the Alexandrine and the Vulgate, that enabled them, above all their other qualifications for the task, to produce their wonderful translation. I doubt whether they could have done their work so well had they been better Greek and worse Hebrew scholars; if they had known more about the former, and less about the latter. They were so conversant with Hebrew idioms and constructions that they intuitively detected them and caught their meaning, in many a passage, which would have perplexed and baffled more advanced Greek scholars; and transferred them easily to English, in which they found congenial and natural and ready expression. Since their day Greek criticism has advanced with strides so rapid as to leave Hebrew far behind; and we know what zeal and devotion the most accomplished Greek scholars have brought to the study of the New Testament. I do not, in the very slightest degree, gainsay or undervalue the results of their labours. But there are still, to say the least, *some enigmas* that Greek criticism has not yet solved, *some difficulties* that seem to be beyond its sphere and out of its province, due to the complex elements of the Sacred Text, its double character, as not simply Greek, but Hebræo-Greek. May I dare to say that it seems to me too fine a weapon, forged for Plato and Xenophon and Thucydides, for the great orators and dramatists, and sharpened expressly for dealing with a language the most perfect the world has ever known? It is of a temper and polish unsuited to the unvarnished simplicity and natural artless flow of the narratives and epistles of Apostles and Evangelists. The dialect at their command was but a coarse material to work with, however admirably adapted, in the providence of God, for the majestic edifice they were inspired to construct out of it; and many of them were rough workmen, though divinely fitted for the task entrusted to them, *ἄνθρωποι ἀγράμματοι καὶ ἴδιῶται*.

May we not sometimes have gone too far in the effort to prove that the material is the finest marble, and the chiselling that of the most refined and skilled artists ; whereas *granite*,—cut sharp and strong, in lines of simple but imperishable beauty, by men faithful and true to the idea supernaturally impressed upon their minds, but uneducated in, and strangers to, the processes of artistic composition,—would be a worthier and more accurate description of their achievement ?

I have long been wishing and hoping to see the different method for which I plead applied by other and more competent hands : and it is only because I see no indications of such an intention anywhere else, that I have resolved to put forth what I have myself observed and collected. I confess, candidly and unreservedly, that I have studied very little the works of other Commentators. From various causes,—chiefly from constant engagement in other pursuits and from physical inability to read much or long,—I have been unable to enter deeply into the labours of others. I have kept to my own line of investigation and followed it by myself alone ; simply because I seemed to have come upon a track not much traversed by other feet now-a-days, by pursuing which I hoped to contribute my little share to the great cause of Biblical Criticism.

I have a sincere and very real sense of the incomplete and superficial character of much that I have advanced : I trust others, with stronger heads and more time, may go deeper into the substance. I am content to be a pioneer along a path which I cannot but think may lead hereafter to a clearer understanding of Holy Scripture.

I have not touched, save occasionally, on doctrinal questions, as not falling within the scope of my plan ; nor on separate points of minute and intricate criticism,—such as the use of the article,—which I recognise as out of my depth ; nor on the Recension of the Text, on which I frankly avow myself too ignorant to form an opinion. I have confined myself almost exclusively to the matters on which I seem to myself to have some little knowledge ; some faint hope of assisting others.

I have taken the Text of Tischendorf, 1862.

My main object being to shew that the Greek Text owes its distinguishing characteristics to three causes—(1) Orientalisms, (2) the influence of the LXX. or Alexandrine Version, (3) deteri-

oration of style, due either to the Macedonian element in it, or to the “serioris Graecismi innovationes”—I have marked the most prominent examples of each as they occur, in order to arrest attention and secure careful examination: but when a particular phrase or idiom has been once thus pointed out, I have not usually noted it again, if recurring in the immediate context.

I wish to say a few words in conclusion on the elementary character of much that I have said in this Preface and in my Notes throughout. I have made it so intentionally and from design. I am unfeignedly conscious of my very slight qualifications for any wide or deep enquiry, and of the very little hope I can possibly have to win the ear of the learned. But I may perhaps do something to smooth the path of the *Student*, and shew him the true nature of the obstacles which impede his progress, and clear a few stumblingblocks out of his way, or help him over them by a straightforward process, and so save him from the humiliation and moral injury of going round-about or avoiding or ignoring them altogether. I may be able to relieve him of some of the perplexities, which embarrassed me in the days of my first introduction to the Greek Testament. Many a man, fresh from ordinary Greek books, is bewildered and confused by the dialect there set before him. I have tried to distinguish and classify the difficulties which beset his path, and to assign them each to its separate source, that he may learn to discriminate between the changes, which the Macedonian Greek incurred by coming into the East and among Jews, and the variations from the old pure style which it brought with it, or gradually evolved and developed out of itself.

Of course, without some knowledge of Hebrew, most of what I say will be unintelligible.

But I hope to encourage those who have a fair acquaintance with the Sacred Tongue, to use it in a fresh direction, with the zest and spirit that always accompanies labour in a new field: and to stimulate others, who have as yet only mastered the elements, to strive after that proficiency which will alone give them the key to this method of investigation.

It is as an aid to such Students that I have adopted the system of *marks in the Text*, as more likely to attract notice and make an impression, than notes alone, detached from the Text, or isolated explanations in a Lexicon.

My chief books of reference have been “*Schleusneri Lexicon in N. T.*,” and “*Tromm. Concordantiae Græcae in LXX. Interpretæ.*”

My attention was first turned to this line of enquiry by accidentally meeting with a copy of the former some thirty years ago, but his doctrinal opinions and want of critical exactness startled and repelled me, and I took no pains to procure the book or consult it again; though I pursued, at intervals, by my own personal investigation, the path he had opened to me. More recent recourse to his pages has shewn me how much I have lost by neglecting his help in this particular, and how much time I have wasted in researches which his discoveries would have saved.

I have found the greatest assistance from *Trommius*, though reliance cannot always be placed on his accuracy or his judgment. His plan and arrangement are admirable, but his evident deficiency in the critical faculty has lamentably marred the execution of his design, and lessened the value of his elaborate performance.

Quite lately (in Nov. 1874) I have become acquainted with the invaluable work of Grimm, “*Lexicon Græco-Latinum in Libros N. T.*” He refers to Schleusner as one of his authorities; and would, no doubt, explicitly acknowledge his manifold obligations to the acumen and research of one from whom he has evidently derived so much assistance in this portion of his work.

“Grinfield’s *Editio Hellenistica*,”—a repertory of parallel passages from the V. A., corresponding to each verse of the N. T.,—I have not found so serviceable as I had hoped, from his having selected parallelisms of sense and meaning, rather than of verbal expression.

W. H. GUILLEMARD.

CAMBRIDGE,

1 March, 1875.

ABBREVIATIONS AND INITIALS.

M. = Matthew, Mk. = Mark, L. = Luke, J. = John.

V.A. = Versio Alexandrina or Septuagint.

N.T. = New (i.e. Greek) Testament.

Tromm. = Trommii Concordantiae in LXX.

Schl. = Schleusneri Lexicon in N.T.

Grimm. = Grimmii Lexicon in N.T.

E.H. = Grinfield's Editio Hellenistica N.T.

Br. = Bruder's Concordance.

*Asterisks ** before and after a phrase, mark a Hebraism; either original or reflected from the V.A.*

Brackets enclose instances of later Greek usage, or of debased style.

Uncial type indicates some word or phrase derived, directly and specially, from the V.A.—some peculiar use, originating apparently with its Compilers.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

CAP.

ΒΙΒΛΟΣ γενέσεως ἸΗΣΟΤ Χριστοῦ, νιοῦ Δαβὶδ, νιοῦ Ἀβραάμ· 1
Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ. 2
Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. Ἰούδας 3
δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ· Φαρὲς δὲ
ἐγέννησε τὸν Ἐσρῶμ. Ἐσρῶμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ 4
ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδὰβ δὲ ἐγέννησε τὸν Ναασσών·
Ναασσών δὲ ἐγέννησε τὸν Σαλμών. Σαλμὼν δὲ ἐγέννησε τὸν Βοὸς 5
ἐκ τῆς Ραχάβ· Βοὸς δὲ ἐγέννησε τὸν Ωβὴδ ἐκ τῆς Ρούθ. Ωβὴδ
δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασι- 6
λέα. Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ
Οὐρίου. Σολομὼν δὲ ἐγέννησε τὸν Ροβοάμ. Ροβοὰμ δὲ ἐγέννησε 7
τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέννησε τὸν Ἀσά. Ἀσὰ δὲ ἐγέννησε τὸν 8
Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωρὰμ δὲ ἐγέννησε
τὸν Οζίαν· Οζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε 9
τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. Ἐζεκίας δὲ ἐγέννησε 10
τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών. Ἀμὼν δὲ ἐγέν-
νησε τὸν Ἰωσίαν· Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς 11
ἀδελφοὺς αὐτοῦ, *ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.* Μετὰ δὲ τὴν 12
μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ. Σαλα-

Cap. I. 2. The use of the article in this genealogy, always with object, never with subject, seems to be borrowed from similar genealogies in V. A.: e.g. that in Genesis v., where the same use is found throughout the list: and in 1 Chron. passim. In most of these instances the object has **מִן** before it: and the article was probably introduced to express the supposed meaning of that particle. But this does not meet all the cases: e.g. Gen. v. 1

הַקְּמֵרָה אֶπְוִיְשֵׁנָה וְתֹהֶם τὸν Ἀδάμ is the translation of סְדָם מִן הַלְּאָלָה בְּרַיּוֹם.

12. μετοικεσία Βαβυλῶνος] “the Babylonish emigration:” Hebrew genitive of qualification, equivalent to an adjective. S. Matthew uses, in all probability, a mode of expression familiar to the Jews of his day, by which the national pride was soothed, when he speaks of the captivity as a migration.

13 θιὴλ δὲ ἐγένησε τὸν Ζοροβάθελ· Ζοροβάθελ δὲ ἐγένησε τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγένησε τὸν Ἐλιακείμ· Ἐλιακείμ δὲ ἐγένησε τὸν Ἀξώρ. Ἀξώρ δὲ ἐγένησε τὸν Ζαδώκ· Ζαδὼκ δὲ ἐγένησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγένησε τὸν Ἐλιούδ· Ἐλιούδ δὲ ἐγένησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγένησε τὸν Ματθάν· Ματθὰν δὲ ἐγένησε τὸν Ἰακώβ. Ἰακώβ δὲ ἐγένησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἣς ἐγεννήθη ἸΗΣΟΤΣ ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ γενεαὶ δεκατέσταρες· καὶ ἀπὸ Δαβὶδ ἕως *τῆς μετοικεσίας Βαβυλῶνος* γενεαὶ δεκατέσταρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσταρες.

18 ΤΟΤ δὲ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείστης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἡ συνελθεῖν αὐτοὺς, 19 εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἀγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὅν, καὶ [μῇ] θέλων αὐτὴν δειγματίσαι, ἐβούληθη 20 λάθρᾳ ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἵδον ἄγγελος Κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ *νιὸς* Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου τὸ γὰρ ἐν αὐτῇ 21 γενηθὲν ἐκ Πνεύματός ἐστιν ἀγίου. τέξεται δὲ νιὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν 22 ἀμαρτιῶν αὐτῶν. [Τοῦτο δὲ ὅλον γέγονεν, ὥνα πληρωθῆ] τὸ ρῆθεν 23 ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος, Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται νιὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ 24 Ἐμμανονήλ· ὃ ἐστὶ μεθερμηνεύμενον, μεθ’ ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὑπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ 25 ὁ ἄγγελος Κυρίου· καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, καὶ οὐκ *ἐγινωσκεν αὐτὴν,* ἕως οὐ ἔτεκεν νιὸν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἸΗΣΟΤΝ.

CAP.

2 ΤΟΤ δὲ Ἰησοῦ γενηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, *ἐν ἡμέ-

20. *νιὸς*] Nominative for vocative: very common, though not universal, in V.A.: *Threni* ii. 13, παρθένος θύγατερ Σιών. *Judges* v. 12, ἀνάστα Βαράκ, *νιὸς* Ἀβιεέμ. *Micah* v. 1, καὶ σὺ, Βηθλεὲμ, οἶκος Ἐφραΐτ. *Ps. Ixxii. 1*, Ὁ Θεός, τὸ κρίμα σοῦ τῷ βασιλεῖ δός. *Ps. Ixxxvii. 3*, Μִימְלָאַתְּ רַיִשׁ הַπְּלָאַתְּ. Θ. is an instance of a different construction, being the literal translation of the Hebrew definite article with noun, for vocative. See xi. 26, Mk. v. 8, 41; x. 47; Lk. viii. 54.

22. This and similar violations of the natural sequence of tenses, so common in New Testament, must, I think, be

set down to debased dialect. Instances are no doubt to be found in classical authors of the like: but there they are the exception, and may be allowably assigned to inaccuracy. In the New Testament they occur so frequently as to suggest a radical deterioration of style.

23. *ἡ παρθένος*] as in original and in V.A.

25. A Hebraism, always literally rendered in V.A. But the phrase occurs also in Greek authors of good repute.

Cap. II. 1. *מִצְבָּה*, V.A. ἐν ἡ. or ἐν ταῖς ἡ.] passim, e.g. 2 Chr. ix. 20, and

*μαῖς** Ἡρώδου τοῦ βασιλέως, ἵδον μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες, Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ [ἥλθομεν προσκυνῆσαι] αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα 'Ιεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἄρχιερεῖς καὶ γραμματεῖς *τοῦ λαοῦ,* ἐπινυθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας. 5 οὗτος γὰρ γέγραπται διὰ τοῦ προφήτου, Καὶ σὺ Βηθλεὲμ γῆ Ἰούδα, 6 οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδᾳ· ἐκ σοῦ γὰρ ἔξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαὸν μου τὸν Ἰσραὴλ. Τότε 7 Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἥκριβωσεν παρ' αὐτῶν τὸν χρόνον [τοῦ φαινομένου ἀστέρος], καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ 8 εἶπεν, Πορευθέντες ἔξετάσατε ἀκριβῶς περὶ τοῦ παιδίου ἐπάν δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ 9 δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν καὶ ἵδον ὁ ἀστὴρ, ὃν εἶδον

xxvi. 5. Our English idiom is the same, and the phrase is natural and familiar to us; but unnatural and incongruous in Greek, and betrays a foreign source.

2. I note once for all this infringement of the ordinary rules of grammar, too frequent to be due to accident or incuria, as the result of the deterioration alluded to i. 22. See iv. 1. To explain it by supposing the omission of *τοῦ* before infinitive seems far-fetched and unsatisfactory.

4. **םַעַן = ὁ λαὸς** the people, i.e. Israel.

6. No quotation at all, strictly speaking. The Hebrew is (Micah v. 1) אֶתְנָה בֵּית לְקָם אֲפִרְחָה אֶצְעִיר לְהִיּוֹת בְּאֶלְף חִזְׁדָּה מִפְּךָ לִי גַּם אֶלְהִיּוֹת כּוֹשֵׁל בְּבִישְׁאָל, “And thou, Bethlehem Ephratah, insignificant to be among the families of Judah, out of thee shall come forth for me one to be a Ruler in Israel.” The V.A. renders it thus: καὶ σὺ, Βηθλεέμ, ὅπκος Ἐφραΐτα, διλγοστὸς εἰ τοῦ εἶναι ἐν χιλισμοῖς Ἰούδᾳ ἐκ σοῦ μοι ἔξελεύσεται τοῦ εἶναι εἰς ἀρχοντα τοῦ Ἰσραὴλ. I quote this not only to show the real words of the prophecy, and the variations from it in N.T. and V.A., but also to draw attention to the translation of תַּחַן by *τοῦ εἶναι* twice in the latter. An apt example of the practice almost universal, in that Version, of rendering ל with infinitive, after neuter or passive verbs, by *τοῦ* with Greek infinitive; to the loss

very often of all intelligibility or sense: e.g. 2 Sam. xix. 21, תַּחַן בְּאַתִּי נְלֹא τοῦ καταβָנָל με. Gen. xviii. 25, קְרַב הַלְּכִילָה עַמְשָׂשׁוֹת בְּרוּבָה הַזָּהָר לְקַדְּשִׁים עַשְׁׁלָמָוֹס σְּנָבָדְתָּה וְסְנָבָדְתָּה τοῦτο τοῦ ἀποκτεῖναι δίκαιον μετὰ ἀσεβοῦς. 1 Chr. xi. 18, וְלֹא אָבָה לְשַׁתְּחַתְּמָתָם כִּי אַתָּה נְתַחֲלָתָה τοῦ πιεῖν.

The translators appear to have concluded that a Greek idiom, which was the appropriate interpretation of the Hebrew idiom under certain conditions, e.g. verse 13, was always to be employed as its equivalent: and so have introduced into their Version renderings which are otherwise inexplicable. And to this we owe, I venture to think, in great measure, the strange and startling instances of the *τοῦ* with infinitive, occasionally met with in the New Testament.

The above passage illustrates likewise the use of εἶναι εἰς as equivalent to ל in the sense of γίγνομαι, so constantly found both in V.A. and N.T., and so familiar to the writers, that in this case they have forced the phrase into the Greek, without the occurrence of the corresponding form in the Hebrew.

7. “The time of the star that appeared,” not “of the star at its appearing” or “of the appearing of the star:” though we can scarcely doubt that the writer meant to convey that meaning, or that the words, according to the usage of the time and the dialect, may have expressed it.

ἐν τῇ ἀνατολῇ, προῆγεν αὐτὸς, ἔως ἐλθὼν ἐστάθη ἐπάνω οὐ νῦ τὸ
10 παιδίον. ἵδοντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.
11 καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς
μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες
τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον
12 καὶ σμύρναν. καὶ χρηματισθέντες κατ’ ὄναρ μὴ ἀνακάμψαι πρὸς
‘Ηρώδην, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἵδου ἄγγελος Κυρίου φαίνεται κατ’
ὄναρ τῷ Ἰωσὴφ λέγων, ‘Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἔως ἂν εἴπω
σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.
14 Ο δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς,
15 καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἔως τῆς τελευτῆς Ἡρώδου·
ὅντα πληρωθῆ τὸ ῥῆθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος,
16 Ἐξ Αἴγυπτου ἐκάλεσα τὸν νιόν μου. Τότε Ἡρώδης ἴδων ὅτι
ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῦλεν
πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὕρίοις αὐτῆς,
ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον δὲν ἡκρίβωσεν παρὰ τῶν
17 μάγων. τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγον-
18 τος, Φωνὴ ἐν Ῥαμᾷ ἡκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολὺς,
‘Ραχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἥθελε παρακληθῆναι,
19 ὅτι οὐκ εἰσί. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἵδου ἄγγελος Κυρίου
20 κατ’ ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἴγυπτῳ λέγων, ‘Ἐγερθεὶς παρά-
λαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ·
21 τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς
παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ εἰσῆλθεν εἰς γῆν
22 Ἰσραὴλ. ἀκούσας δὲ ὅτι Ἄρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας
ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ [ἀπελθεῖν]· χρημα-
23 τισθεὶς δὲ κατ’ ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ
ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως [πληρωθῆ]
τὸ ῥῆθὲν διὰ τῶν προφητῶν, “Οτι Ναζωραῖος κληθήσεται.”

CAP. 3. **ΕΝ** δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπ-
2 τιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας καὶ λέγων, Μετα-
3 νοεῖτε· ἥγγικεν γὰρ *ἡ βασιλεία τῶν οὐρανῶν.* οὐτος γάρ ἐστιν
[ὁ ῥῆθεὶς] διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν
τῇ ἐρήμῳ, ‘Ετοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους

Cap. III. 2. ἡ β. τ. οὐρ.] Not found in V.A., may be inferred from Dan. ii. 42 and vii. 14. Grimm cites from Targums נְבָרֵךְ אֱלֹהִים, as it is in Rabbins נְבָרֵךְ אֱלֹהִים, as it is in Rabbins

Μωϋσῆς ὁ Θεοῦ. M. has οὐρανῶν, the other Evangelists Θεοῦ.
3. ὁ ῥῆθεὶς “the person spoken of,” unusual in masculine.

αὐτοῦ. αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ [ἀπὸ τριχῶν] καμῆλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ή δὲ τροφὴ 4 ἵν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία 5 καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν τῷ 6 Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἰπεν αὐτοῖς, Γεννήματα ἔχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; *ποιήσατε οὖν καρπὸν* 8 ἄξιον τῆς μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα 9 ἔχομεν τὸν Ἀβραάμ· λέγω γάρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἢδη δὲ καὶ ἡ 10 ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἐγὼ 11 μὲν βαπτίζω ὑμᾶς *ἐν ὕδατι* εἰς μετάνοιαν· ὃ δὲ ὀπίσω μου ἐρχόμενος, ἰχγρότερός μου ἔστιν, οὐ οὐκ εἰμὶ ἴκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει *ἐν Πνεύματι ἀγίῳ καὶ πυρὶ*. οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, 12 καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακάνσει πυρὶ ἀσβέστῳ.

8. π. κ. = בָּרִי הַשׁע.

9. Our idiom, “think to say,” suits this exactly: and so we do not see the difficulty of extracting that meaning out of δοκέω λέγειν, according to its correct and classical use. Grimm sees it, and translates “nolite putare licere vobis dicere,” which, of course, is right. Naturally the phrase means “do not think you are saying.” There are three uses of δοκέω, in its sense of “cogito,” in N. T. E.g. (1) Mk. vi. 49, αὐτὸν ἔδοξαν φάντασμα εἶναι. (2) J. v. 39, ὡμέις δοκεῖτε γωνίαν αἰλυόν ἔχειν. (3) The passage before us, where apparently ἔξειναι, or some similar word, is understood.

11. ἐν] Literal translation of בְּ; and used for it, in all its various shades of meaning, indiscriminately in V.A., though utterly inadequate to express its real meaning. E.g.

2 Sam. xxiii. 17, τῶν πορευθέντων ἐν ταῖς ψυχαῖς αὐτῶν μηδὲν θέψεται. חֲלַקִים בְּהַלְלָה. 1 Sam. xxiv. 22, ὅμοσθν μοι ἐν Κυρίῳ πονήσαι לְבִזְבֻּחַ עַד שְׁבַת־הָרָה. Exod. iv. 21, τὰ τέρατα ἀ δέδωκα ἐν ταῖς χερσὶ σου נְשָׂא בְּגִידָה שְׁמַנְתִּי בְּגִידָה. Ps. cxi. 20, ἥλλαξαντο τὴν δόξαν αὐτῶν ἐν ὀμοιώματι (Rom. i. 23) בְּמִיריו כְּבָדָם בְּתִבְנִיתָה. Numbers xx.

20, ἐν ὅχλῳ βαρεῖ בְּבָעֵם בְּגַעַם. 1 Kings x.

2, ἐν δυνάμει ἵσχυρῷ בְּבָרְכָה בְּבָנִיל בְּבָרְכָה. Ps. lv.

19, ἐν πολλοῖς ησαν σὸν ἐμοὶ נִזְנִים בְּבָרְכִּים עַפְרֵי. Deut. xxviii. 62, καταλειφθήσεσθε ἐν ἀρρυθμῷ βραχεῖ בְּבָמְתִּי מַעֲלֵה בְּבָמְתִּי. Is. lviii. 1, ἀναβόησον ἐν ἵσχυι נִזְנִים בְּבָרְכִּים.

The last five may be said more or less to express the manner (A):

Numbers xiv. 10, κατελιθοβόλησαν ἐν λίθοις בְּאַבְנִים the instrument (B): and

Deut. xxiv. 16, and 2 Kings xiv. 6, ἔκαστος ἐν ταῖς ἀμαρτίαις αὐτοῦ ἀποθανεῖται

בְּקָרְבָּן יְמֹות אֵישׁ בְּקָרְבָּן יְמֹות the cause (C).

I have cited the above in full, because the writers of N.T. have gone in the same track, in their use of ἐν, more especially in (A), (B), (C), for which we have dative alone comparatively seldom in either.

There are some startling examples of this use in N. T. E.g. vii. 6, ix. 34, L. xi. 20, 1 Cor. iv. 21, ἐν ῥάβδῳ ἐλθὼν ὑμᾶς;

V. A. Θεὸς ἵσχυρός Deut. x. 17 and Θεὸν ἵσχυοντα Is. xx. 21 for בְּבָרְכָה לְבָרְכָה. The Greek word here and Mk. i. 7, L. iii. 11, would seem too weak to express the idea, but for this use of it in V.A.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν
 14 Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. ὁ δὲ
 διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι,
 15 καὶ σὺ ἔρχῃ πρός με; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ [ΓΑΦΕΣ
 ἄρτῳ] οὕτως γάρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιο-
 16 σύνην. τότε ἀφίσιν αὐτόν. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη
 ἀπὸ τοῦ ὕδατος· καὶ ἴδον ἀνεῳχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδεν
 τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὥσει περιστερὰν, ἔρχόμενον
 17 ἐπ' αὐτόν. καὶ ἴδον φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν
 ὁ νιός μου ὁ ἀγαπητὸς, ἐν φῷ εὑδόκησα.

CAP. 4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος,
 2 [πειρασθῆναι] ὑπὸ τοῦ διαβόλου. καὶ υποτεύσας ἡμέρας τεσσα-
 3 ράκοντα καὶ νύκτας τεσσαράκοντα, ὑστερον ἐπείνασε. καὶ προσελ-
 θὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ νιός εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι
 4 οὗτοι ἄρτοι γένωνται. 'Ο δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, *Οὐκ
 ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο-
 5 ρευομένῳ διὰ στόματος Θεοῦ.* Τότε παραλαμβάνει αὐτὸν ὁ διά-
 βολος εἰς τὴν ἀγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον
 6 τοῦ ἱεροῦ καὶ λέγει αὐτῷ, Εἰ νιός εἶ τοῦ Θεοῦ, βάλε σεαυτὸν
 κάτω· γέγραπται γάρ, "Οτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ
 σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν
 7 πόδα σου. Ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειρά-
 8 σεις Κύριον τὸν Θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
 εἰς ὅρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας
 9 τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, Ταῦτα πάντα
 10 σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ Ἰησοῦς,
 "Τπαγε ὀπίσω μου Σατανᾶ· γέγραπται γάρ, Κύριον τὸν Θεόν
 11 σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίσιν αὐτὸν
 ὁ διάβολος· καὶ ἴδον ἀγγέλοι προσῆλθον καὶ διηκόνουν αὐτῷ.

15. πᾶσαν δικαιοσύνην] every claim of religious duty and piety.

17. εὐδόκησεν ἐν = בְּ צַדְקָה and is frequently put for it, e.g. 2 Sam. xxii. 19, by V. A.: which also follows literally other varieties of the Hebrew idiom connected with צַדְקָה and its cognate הַצְדָּקָה, e.g. Ps. li. 16, הַצְדִּיקָה אֶל הַלְּזֹעַן ὀλοκαυτώματα οὐκ εὐδοκήσεις. Ps. lxxxv. 1, חֲצָרָה נְצָרָאָה גַּחְנָמָה εὐδόκησας, Κύριε, τὴν γῆν σοῦ.

Cap. IV. 4. V. A. Deut. viii. 3: בְּ פִי γַּחְנָמָה לְבַל עַל not “every word”

but “any thing—coming out from the mouth of the Lord,” “any thing appointed by God.” Ordinary food is not necessary for human life when God provides extraordinary. צַדְקָה ἐπὶ = עַל חַיָּה literally: but not really.

6. V.A. for בְּפָנָים עַל. δτι is an integral part of the quotation from V.A. answering to בְּ in the Hebrew. I note this, that it may not be considered an instance of the δτι recitativum, as Grimm styles it; classing under this head ii. 23, vii. 23, xvi. 7, &c.: on which I hope to offer some observations hereafter.

ΑΚΟΤΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν 12 εἰς τὴν Γαλιλαίαν, καὶ καταλιπὼν τὴν Ναζαρὲτ, ἐλθὼν κατώκησεν 13 εἰς Καφαρναὸν τὴν παραθαλασσίαν, ἐν ὄροις Ζαβουλῶν καὶ Νεφθαλείμῳ [ἴνα πληρωθῆ] τὸ ρήθεν διὰ Ἡσαίου τοῦ προφήτου 14 λέγοντος, Γῇ Ζαβουλῶν καὶ γῇ Νεφθαλείμῳ, * ὅδὸν θαλάσσης * 15 πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνων, ὁ λαὸς ὁ καθήμενος ἐν 16 σκέτιᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις * ἐν χώρᾳ καὶ σκιᾷ θανάτου,* φῶς ἀνέτειλεν αὐτοῖς.

Ἄπὸ τότε ἥρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε· 17 ἥγγικεν γὰρ * ἡ βασιλεία τῶν οὐρανῶν.* Περιπατῶν δὲ ὁ Ἰησοῦς 18 παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδεν δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. καὶ λέγει 19 αὐτοῖς, Δεῦτε ὀπίσω μον, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. οἱ 20 δὲ εὐθέως [ἀφέντες] τὰ δίκτυα, ἤκολοι θησαν αὐτῷ. Καὶ προβὰς 21 ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς· οἱ δὲ εὐθέως [ἀφέντες] τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, 22 ἤκολοι θησαν αὐτῷ.

Καὶ [περιῆγεν] ἐν ὅλῃ τῇ Γαλιλαίᾳ ὁ Ἰησοῦς, διδάσκων ἐν 23 ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν θαλακίαν ἐν τῷ λαῷ. καὶ [ἀπῆλθεν] * ἡ ἀκοὴ αὐτοῦ * εἰς ὅλην τὴν Συρίαν· καὶ προσῆ- 24 νεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνιεχομένοις, καὶ δαιμονιζομένοις, καὶ σεληνιαζομένοις, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. καὶ ἤκολοι θησαν 25 αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

15. The confessedly obscure passage Isaiah viii. 23 and ix. 1 is made hopelessly unintelligible in V.A. We have here a literal translation of it. ὅδὸν θαλάσσης] for מִן־גַּדֵּלָה, which is correctly rendered in our Auth. Vers. “by the way of the sea.” χώρα καὶ σκιὰ θανάτου for לְגַדֵּלָה צְבָאָה גַּרְגָּלָה “in the land of the shadow of death,” a purely Hebrew idiom; as in Ps. xxiii. 4, xliv. 19, cvii. 10, Jerem. ii. 6, derived, apparently, from the idea of death as a dark mountain-barrier casting its gloomy shadow up the long valley through which it must be approached.

23. ix. 35. μαλακία in V. A. = לְגַדֵּلָה,

e.g. Deut. vii. 15, xxviii. 61, from פְּלִפְּ “delinavit, demulxit,” and so μαλακὸν ἐπάγεται: as if μαλακός = “languidus.”

Is. xxxix. 1, פְּלִפְּ בַּיִת עֲמָשָׂה יְחֻזָּקְוּσֶנָּה ὅτι ἐμαλακίσθη. The word is found in this sense in Arrian *de Ven.* VIII. 4, and Xenophon *de Ven.* v. 2, as Schleusner shows.

24. ἡ ἀκοὴ αὐτοῦ = ὕψησθε] Is. lxvi. 19. ὕψησθε = τὸ ὄνομά μον V.A. The Hebrew idiom seems to have influenced the LXX. in their frequent use of ἀκοὴ in this sense: though it is also found in classical authors.

CAP.

5 ΙΔΩΝ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὅρος· καὶ καθίσαντος
 2 αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ *ἀνοίξας τὸ στόμα
 3 αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων, Μακάριοι οἱ πτωχοί [τῷ πνεύματι].
 4 ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πρᾳεῖς.
 5 ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. μακάριοι οἱ πειθοῦντες· ὅτι
 6 αὐτοὶ παρακληθήσονται. μακάριοι οἱ [πεινῶντες καὶ διψῶντες] τὴν
 7 δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ ἐλέημονες.
 8 ὅτι αὐτοὶ ἐλεηθήσονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ
 9 τὸν Θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ νίοι Θεοῦ
 10 κληθήσονται. μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαιοσύνης· ὅτι
 11 αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν. μακάριοι ἔστε, ὅταν ὑνει-
 δίσωσιν ὑμᾶς καὶ διώξωσι, καὶ *εἴπωσιν* καθ' ὑμῶν πᾶν πονη-
 12 ρὸν ἔνεκεν ἐμοῦ. χαίρετε καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν
 πολὺς ἐν τοῖς οὐρανοῖς· οἵτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς
 πρὸ ὑμῶν.

13 Τμεῖς ἔστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας *μωρανθῆ, ἐν
 τίνι* ἀλισθήσεται; εἰς οὐδὲν ἴσχύει ἔτι, εἰ μὴ βληθὲν ἔξω, κατα-
 14 πατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Τμεῖς ἔστε τὸ φῶς τοῦ κόσμου.
 15 οὐ δίναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη· οὐδὲ καίοντι
 λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μέδιον, ἀλλ' ἐπὶ τὴν λυχνίαν,
 16 καὶ λάμπει πᾶσι τοῖς ἐν τῷ οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν
 ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἰδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ
 δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Cap. V. 3, 4. *πτωχὸς* and *ταπεινὸς* are used indifferently in V.A. for *נָמֵן* or *נָמַן* in sense of “humble, modest, gentle, meek” as opposed to *רָגֶב* “proud:” e.g. 2 Sam. xxii. 28, Ps. xviii. 28, which are two copies of the same hymn; where *נָמַן* is rendered by *πτωχὸς* in the one and *ταπεινὸς* in the other. But the word is much more frequently translated by *πτωχὸς*, even where the meaning is “humility” and not “poverty.” See Trommius. This is an instance in which the Septuagint use of a word seems to have won for it, by mere force of familiarity, a meaning not its own before, in the popular phraseology. See cap. xi. 29, where our Lord, applying to Himself the terms *πτωχὸς* and *ταπεινὸς τῇ καρδίᾳ*, corresponding to the adjectives in vv. 3, 4, bids His followers learn of Him and so find peace and blessing. Ps. xxxvii. 11, *οἱ πρᾳεῖς κληρονομήσουσι γῆν.*

13. *μῶρος*] = dull, sluggish, slow: hence metaphorically (a) of the mind, “silly,

foolish;” (b) and of taste, “insipid, flat:” as *fatuus* in Latin, with its double meaning answering to (a) and (b): and *לְפָתָח* (which is primarily “calx tectoria,” *mortar*, Ez. xiii. 10, 12) signifies in Job vi. 6, “*insulsum;*” and in Threni ii. 14, “*in-eruptum quiddam;*” and is rendered in V.A. *אֲפֹרָסָתָן*.

16. *ἔμπροσθεν*] “in front of,” for *ἐνώπιον* “in presence of:” both being equivalent to *בְּפָנָל*, which has the two meanings, are constantly confused in V.A., and not kept distinct: and so, naturally, and as might be expected, in N.T.; e.g. L. i. 17 *ἐνώπιον* for *ἔμπροσθεν*, M. xi. 27, xvii. 2. *Ἐναντίον* also which corresponds to *בְּפָנָל* “against,” is similarly misplaced in Mark ii. 12, instead of *ἐνώπιον*; whereas in Matt. xxiii. 14 we have *ἔμπροσθεν* instead of *ἐναντίον*.

This seems to be peculiar to V.A. and N.T. Neither Grimm nor Schleusner, nor Liddell and Scott, give any instance,

Μὴ νομίσητε ὅτι [ἥλθον καταλῦσαι] τὸν νόμον ἡ τοὺς προ- 17
φήτας· οὐκ ἥλθον καταλῦσαι, ἀλλὰ πληρῶσαι. * ἀμὴν* γάρ λέγω 18
ὑμῖν, ἔως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵστα ἐν ἡ μία κεραίᾳ
οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἔως ἂν πάντα γένηται. [ὅς ἐὰν 19
οὖν λύσῃ] μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ
οὕτως τοὺς ἀνθρώπους, ἐλάχιστος * κληθήσεται* ἐν τῇ βασιλείᾳ
τῶν οὐρανῶν· ὃς δὲ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος *μέγας κληθή-
σεται* ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. λέγω γάρ ὑμῖν, ὅτι ἐὰν μὴ 20
περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φα-
ρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἡκού- 21
σατε ὅτι ἐρρήθη [τοῖς ἀρχαίοις], Οὐ φονεύσεις ὃς δὲ ἂν φονεύσῃ,
ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὄργιζόμενος 22
τῷ ἀδελφῷ αὐτοῦ, ἔνοχος ἔσται τῇ κρίσει· ὃς δὲ ἂν εἴπῃ τῷ
ἀδελφῷ αὐτοῦ *ράκα,* ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δὲ ἂν εἴπῃ
μωρὲ, ἔνοχος ἔσται *εἰς τὴν γέενναν τοῦ πυρός.* ἐὰν οὖν προσ- 23
φέρης τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει μνησθῆς ὅτι ὁ
ἀδελφός σου ἔχει τὶ κατὰ σοῦ, ἅφει ἐκεὶ τὸ δῶρόν σου ἔμπροσθεν 24
τοῦ θυσιαστηρίου, καὶ ὑπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου,

in classical authors, of *ἔμπροσθεν* “in sight of.”

18. *ἀμὴν*] never used in this sense by V.A.: seldom put at all as a Greek word: generally rendered by *γένοντο*.

19. *ὅς ἐὰν λύσῃ*] I mark once for all this use of *ἐὰν*, so frequent in N.T., as indicative of deviation from pure Greek style.

22. *ράκα*] from Heb. רְקַע *evacuari*, or קְרַע *conspicere*: each of them suggesting contempt and insult.

בְּנֵי יִשְׂרָאֵל or גְּזִוֶּת הַמִּזְבֵּחַ the ravine under Mount Zion, where was תְּפִתְחַת הַמִּזְבֵּחַ, spoken of 2 Kings xxiii. 10 and Jerem. vii. 31; the “locus combustionis” (Gesenius), the “furnace” or “fire” sacred to Molech, the fire-shrine, where the children passed through the fire: which was desecrated by Josiah, and made the place for burning the filth of the city, carcasses of criminals, and the offal of the victims sacrificed in the Temple, brought down into it by the great sewers recently discovered. The name γέ-εννα τοῦ πυρός, “The flaming Gehenna,” would have been appropriate, in the days of its honour and dishonour alike. The loathsome task of burning the garbage was probably performed by convicts, employed, both in ancient and modern times, as scavengers of great cities: as in Spain and

Portugal till quite recently. Hence the force of *ἔνοχος* *εἰς τὴν γέενναν τοῦ πυρός*. “Obnoxius poenæ usque ad Gehennam ardentes.” Our Lord names three degrees of offence, deserving of citation before a recognized tribunal, of less or greater jurisdiction, naming in the last case, not the tribunal (as in the others) but the penalty. We must carefully note the difference of construction: *ἔνοχος κρίσει*(a), *συνεδρίῳ*(b), *εἰς γέενναν*(c). The latter cannot be considered as equivalent to the dative *γέεννα*,—so *ἔνοχος* (in c) must be taken alone, as “poene obnoxius.” In V.A. it stands, I believe, always alone (except in two cases: Deut. xix. 10 יְהִי אַל יְמִימִים לְלֹעֲלֹעַ, i.e. “and there shall not be upon thee the guilt of blood,” οὐδὲ ἔσται ἐν σοὶ ἀλματὶ *ἔνοχος*, “there shall not be in the midst of thee any one liable to punishment by reason of blood,” i. e. “guilty of manslaughter;” and Gen. xxvi. 11, וְתִהְיֶה תָּמִם, θανάτῳ *ἔνοχος* *ἔσται*, morti obnoxius erit): Schl. gives three meanings: (1) ὑποκείμενος. Heb. ii. 15, *ἔνοχος δούλειας*. (2) ὑπεύθυνος, as above, and Mk. iii. 29. (3) ὑπάτιος, as 1 Cor. xi. 27, *ἔνοχος τοῦ σώματος τοῦ Κυρίου*, and James ii. 10, πάντων *ἔνοχος*. But throughout N. T. its construction is very irregular, and it appears to take genitive or dative indifferently.

25 καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. [ἴσθι εὐνοῶν] τῷ ἀντιδίκῳ σου ταχὺ, ἔως ὅτου εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτέ σε παραδῷ ὁ ἀντιδίκος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, 26 καὶ εἰς φυλακὴν βληθήσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἔξελθῃς ἐκεῖθεν 27 ἔως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. Ἡκούσατε ὅτι ἐρρήθη 28 τοῖς ἀρχαίοις, Οὐ μοιχεύσεις. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ [βλέπων γυναικα] πρὸς τὸ ἐπιθυμῆσαι αἰτήσ, ἥδη ἐμοίχευσεν αὐτὴν 29 ἐν τῇ καρδίᾳ αἰτοῦ. εἰ δὲ ὁ ὄφθαλμός σου ὁ δεξιὸς *σκανδαλίζει* σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι [ἴνα ἀπόληται] ἐν τῷ μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ *εἰς 30 γέενναν.* καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ίνα ἀπόληται ἐν τῷ μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. 31 Ἐρρήθη δὲ, ὃς ἀν ἀπολύσῃ τὴν γυναικα αὐτοῦ, δότω αὐτῇ 32 ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἀν ἀπολύσῃ τὴν γυναικα αὐτοῦ, παρεκτὸς *λόγου πορνείας,* ποιεῖ αὐτὴν μοιχευθῆναι· καὶ ὃς 33 ἐὰν ἀπολελυμένην γαμήσῃ, μοιχάται. Πάλιν ἡκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς

29. In the parallel passage, Mk. ix. 43, 44, we have the additional description, δπον δ σκώληξ αὐτῶν οὐ τελεντῇ καὶ τὸ πῦρ οὐ σβέννυται. Compare Isai. lxvi. 24. V.A. ἦξει πᾶσα σὰρκα τοῦ προσκυνῆσαι ἐνώπιον ἐμοῦ ἐν Ἱερουσαλήμ εἶπε Κύριος. Καὶ ἔξελύσονται καὶ δύονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοι, ἣ μίγγεθη. ὁ γὰρ σκώληξ αὐτῶν οὐ τελεντήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ξενοῦται εἰς ὅρασιν πάσῃ σαρκὶ, ἸΑΡΔΑΝΙΗΣ.

LXX. seem to have had ἸΑΡΔΑΝΙΗΣ. Note the use of εἰμι εἰς for ἤ η = γίγνομαι. Comp. Dan. xii. 2, where ἸΑΡΔΑΝΙΗΣ is ὄνειδισμὸν in V.A., “shame and everlasting contempt,” “abomination.” The carcases of offenders against God were to be seen by all who should come up to Jerusalem, devoured by worms, rotting away, or consumed by a fire kept constantly burning,—apparently in γέεννα, the ravine of Hinnom “outside” the city: verse 22.

The horrible and loathsome sight, ever before their eyes, day and night, with all its foul accompaniments of smell and sound, where the bodies of transgressors against God or man, exposed to “shame and contempt,” suffered the extreme penalty of their crimes, suggested naturally the idea of the place of torment in Hades, recognized as the doom of sinners by our

Lord, x. 28, xxiii. 33, L. xii. 5, xvi. 23, more especially as Daniel used the same word in describing the future doom of the wicked. Whether the particular passage before us here (verses 29, 30) refers to punishment of *this world* or *the next*, may be thought doubtful, as it makes no allusion to the soul. It may possibly contain only the counsel to destroy an offending member,—remove the cause of temptation and instrument of some besetting sin,—to prevent any chance of its leading to such crime, as would entail the death of a criminal and subsequent exposure to worm and fire in the reeking pit of Gehenna. A counsel of worldly prudence, as vv. 25, 26; capable, no doubt, of a higher and spiritual application; but not, in the first instance, necessarily and essentially involving it.

32. λ. π.] = רְבֵר יְנוּת, “*the matter of adultery*,” “*the case of...;*” as Phil. iv. 15 εἰς λόγον δόσεως = רְבֵר לְל, a common Hebrew idiom, here literally translated. Grimm gives *ratio* as the meaning of λόγος, and quotes many passages from classic authors; but in all these λόγος stands alone, with no genitive, as here: e.g. ἐκ τίνος λόγου; τίνι δικαίῳ λόγῳ;... This does not cover our phrase, which is simply Hebraic.

ὑρκους σου. Ἐγὼ δὲ λέγω ὑμῖν μὴ διώσαι ὄλως, μήτε *ἐν τῷ 34 οὐρανῷ,* ὅτι θρόνος ἔστιν τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιον 35 ἔστιν τῶν ποδῶν αὐτοῦ μήτε [εἰς] Ἱεροσόλυμα, ὅτι πόλις ἔστιν τοῦ μεγάλου βασιλέως μήτε ἐν τῇ κεφαλῇ σου διώσῃς, ὅτι οὐ δύνασαι 36 μίαν τρίχα λευκὴν ἡ μέλαιναν ποιῆσαι. ἔσται δὲ ὁ λόγος ὑμῶν, 37 ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἔστιν. Ἡκούσατε ὅτι ἐρρήθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὁδόντα ἀντὶ 38 ὁδόντος. Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις 39 σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντι σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, 40 ἄφεις αὐτῷ καὶ τὸ ἴμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον 41 ἐν, ὑπαγε μετ’ αὐτοῦ δύο. τῷ αἰτοῦντι σε δός· καὶ τὸν θέλοντα 42 ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. Ἡκούσατε ὅτι ἐρρήθη, 43 Ἀγαπήσεις τὸν πλησιόν σου, καὶ μισήσεις τὸν ἐχθρόν σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ 45 πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; 46 οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσι; Καὶ ἐὰν ἀσπάσησθε τοὺς 47 ἀδελφοὺς ὑμῶν μόνον, [τί περισσὸν ποιεῖτε;] οὐχὶ καὶ οἱ ἔθνικοὶ τὸ αὐτὸν ποιοῦσιν; *ἔσεσθε* οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν 48 ὃ ἐν τοῖς οὐρανοῖς τέλειός ἔστι.

[ΠΡΟΣΕΧΕΤΕ] δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν CAP. 6

34. ἐν τῷ οὐρανῷ] בְּ עַבְעַדְתָּ, “juravit per:” rendered literally here, as in V.A. passim: e.g. יְהֹוָה אֱלֹהֵינוּ עַבְעַדְתָּ, Jerem. v. 7, וְמַעֲנוֹν ἐν τοῖς οὐκ οὖσι θεοῖς. I do not understand the force of the preposition in εἰς Ἱεροσόλυμα. Grimm explains “animo in Jerusalem directo,” very unsatisfactorily.

37. ἐκ τοῦ πονηροῦ] “on the side of,” “under the category of,” as Gal. iii. 9, 10, 12, οἱ ἐκ πίστεως, the *faith* party, ἐξ ἔργων ρόμου, “on the side of religious works,” ὁ νόμος οὐκ ἔστιν ἐκ πίστεως, “the Jewish religion is not a rule or system of faith.” I John ii. 21, πᾶν ψεῦδος ἐκ τῆς ἀληθεῖας οὐκ ἔστι, “there can be no lie in the ranks of the truth.” where mark Hebraism πᾶν ψ. οὐκ = נִלְ... לֶא.

48. ἔσεσθε] Future for imperative (or optative), a common Hebraism. Ps. xix.

15. V.A. has ἔσονται: our Engl. Version optative rightly, “Let the words of my mouth...”

Cap. VI. I. This is the only instance of προσέχειν alone followed by μὴ. The general uses in the N.T. are (a) προσέχειν ἀπό, infra vii. 15, x. 7, and L. xx. 46, which is found in Apocrypha; or (b) προσέχειν ἑαυτοῖς ἀπό, L. xii. 1; or (c) προσέχειν ἑαυτοῖς, L. xvii. 3, Acts v. 35, which both occur constantly in V.A. for לְפָנֶיךָ, 2 Chr.xxv. 13, or רְכַבְשָׁה, Deut. iv. 23, iv. 9; Gen. xxiv. 6. This usage seems unknown to class. authors.

Many MSS. have ἐλεημοσύνην. V.A. for נְרִצְנָה, Dan. iv. 24, has ἐν ἐλεημοσύναις. Hence we gather that ἐλεημοσύνη, an essential element in Jewish δικαιοσύνη, had come to be used as equivalent to it: a part for the whole.

τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ
 2 ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ὅταν οὖν ποιῆσ
 ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ
 ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν
 ὑπὸ τῶν ἀνθρώπων ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
 3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου [τί] ποιεῖ
 4 ἡ δεξιά σου, ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ
 5 πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδάσει σοι. Καὶ ὅταν
 προσεύχησθε, οὐκ ἔσεσθε ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς
 συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχε-
 σθαι, ὅπως [φανῶσιν] τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέ-
 6 χουσι τὸν μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ
 ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου
 τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ,
 7 ἀποδάσει σοι. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ
 [οἱ ἔθνικοι]: δοκοῦσι γάρ ὅτι *ἐν τῇ πολυλογίᾳ* αὐτῶν
 8 εἰσακούσθησονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οὐδεν γάρ ὁ πατήρ
 9 ὑμῶν ὡν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἴτησαι αὐτόν. οὕτως οὖν
 προσεύχεσθε ὑμεῖς· Πάτερ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ
 10 ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθίτω τὸ θέλημά σου, ὡς
 11 ἐν οὐρανῷ, *καὶ* ἐπὶ γῆς· τὸν ἄρτον ὑμᾶν τὸν [ἐπιούσιον] δὸς
 12 ὑμῶν σήμερον· καὶ ἄφεις ὑμῶν *τὰ ὀφειλήματα* ὑμῶν, ὡς καὶ
 13 ὑμεῖς ἀφίεμεν *τοῖς ὀφειλέταις* ὑμῶν· καὶ μὴ εἰσενέγκῃς ὑμᾶς
 14 εἰς πειρασμὸν, ἀλλὰ ρύσαι ὑμᾶς ἀπὸ τοῦ πονηροῦ. Ἐὰν γάρ
 ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ
 15 ὑμῶν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις
 16 τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμᾶν ἀφήσει τὰ παραπτώ-
 ματα ὑμῶν. "Οταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ
 17 μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἀλειψάσαι σου τὴν κεφαλὴν, καὶ τὸ
 18 πρόσωπόν σου νίψαι· ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων,

6. Βάδιζε λαὸς μου, εἰσελθε εἰς τὰ τα-
 μέα σου, Is. xxvi. 20. V.A. for יְמֻלֵּךְ בְּנֵי
 יִשְׂרָאֵל; which probably accounts
 for the use of the word in N.T.

7. ἐν with dative for "cause," "be-
 cause of."

12. V.A. does not use ὀφειλημα as
 =ἀμαρτία. But the Rabbins in their
 Targums employed this phraseology.—

Schleusner quotes Gen. xx. 9 נַדְרָה אֲתַחַתְּךָ
 paraphrased by נַדְרָה אֲבָתָה, and Ps. xxv. 18
 'תַּחַתְּךָ' rendered בְּנֵי חֶת in the Targum,
 בְּנֵי being Chaldee for debt. Also Gen.
 xviii. 20, Ex. xxxii. 32. Hence we see that the idea of sin as debt was familiar
 to the Jews; and our Lord recognizes it
 in His parables.

ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ, ἀποδώσει σοι.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σής καὶ 19
βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσιν θη- 20
σαυρίζετε δὲ ὑμῖν θησαυρὸς ἐν οὐρανῷ, ὅπου οὔτε σής οὔτε βρῶσις
ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. ὅπου 21
γάρ ἔστιν ὁ θησαύρος σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου. Ὁ 22
λύχνος τοῦ σώματός ἔστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου
ἀπλογῇ ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός 23
σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς
τὸ ἐν σοὶ σκότος ἔστι, τὸ σκότος πόσον; οὐδεὶς δύναται δυσὶ 24
κυρίοις δουλεύειν· ἡ γὰρ τὸν ἔνα μισήσει, καὶ τὸν ἔτερον ἀγα-
πήσει· ἡ ἐνὸς ἀνθέξεται, καὶ τοῦ ἔτερου καταφρονήσει. οὐ δύνασθε 25
Θεῷ δουλεύειν καὶ μαμμωνᾶ. διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνάτε
τῇ ψυχῇ ὑμῶν, [τῇ φάγητε] καὶ τὶ πίητε· μηδὲ τῷ σώματι ὑμῶν
τὸ ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἔστι τῆς τροφῆς, καὶ τὸ σῶμα
τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ 26
σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ
πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε
αὐτῶν; τίς δὲ ἔξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἥλικιαν 27
αὐτοῦ πῆχυν ἔνα; καὶ περὶ ἐνδύματος τί μεριμνάτε; καταμάθετε τὰ 28
κρίνα τοῦ ἀγροῦ [πῶς] αὐξάνουσιν· οὐ κοπιώσιν, οὐδὲ τήθουσιν.
λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε- 29
βάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, 30
καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν,
οὐ πολλῷ μᾶλλον ὑμᾶς, δλιγόπιστοι; μὴ οὖν μεριμνήσητε λέγον- 31
τες, Τί φάγωμεν, ἡ τὶ πίωμεν, ἡ τὶ περιβαλλόμεθα; πάντα γὰρ 32
ταῦτα τὰ ἔθνη ἐπιξητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
χρήζετε τούτων ἀπάντων. ζητεῦτε δὲ πρῶτον τὴν βασιλείαν τοῦ 33
Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα *προστεθήσεται*

22. ἀπλότητη V. A. for בְּנֵי “integritas.”
2 Kings xv. 11, Prov. xix. 1.

33. προστεθήσεται] here and L. xii. 31, in sense of “come in afterwards,” “come next,” as Acts xii. 3, προσέθετο συλλαβεῖν Πέτρον: “he seized Peter afterwards.” L. xx. 11. Always used by V. A. for בְּנֵי in same sense. Here the *future* stands for imperative or permissive, a usage not uncommon in Hebrew; and vice versa. Is. lv. 2, “Hearken unto me and eat;” i. e. “ye shall eat;” and the commandments in Ex. xx.—V. A. frequently renders Hebrew imperative by future; e. g. Is. vi. 9, a passage very loosely translated in it: see

infra, cap. xiii. 14—16. My conclusion is that this verse does not contain a promise of the supply of our bodily and temporal wants, as the consequence of our devotion to God’s service (as our English Version seems to imply); but a permission from the mouth of our great Teacher and Law-giver to provide for *them* after we have first discharged our duties to God; “seek ye first the kingdom of God and His righteousness, and then all these claims of the world and the flesh may allowably and innocently be attended to;” the life of the soul to be the first care and thought, the life of the body the second.

34 ὑμῖν· μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει
CAP. ἔαυτῆς, ἀρκετὸν τῇ ἡμέρᾳ [ἢ κακίᾳ] αὐτῆς.

7 ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. *ἐν φῷ γὰρ κρίματι* κρίνετε,
3 κριθήσεσθε· καὶ ἐν φῷ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. Τί
δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὄφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν
4 δὲ ἐν τῷ σῷ ὄφθαλμῷ δοκὸν οὐ κατανοεῖς; ἡ πῶς ἐρεῖς τῷ
ἀδελφῷ σου, Ἀφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὄφθαλμοῦ σου,
5 καὶ ἴδού ἡ δοκὸς ἐν τῷ ὄφθαλμῷ σου; ὑποκριτὰ, ἐκβαλε πρώτου
τὴν δοκὸν ἐκ τοῦ ὄφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ
6 κάρφος ἐκ τοῦ ὄφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δώτε τὸ ἄγιον
τοῖς κυσί· μηδὲ βάλλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν
χοίρων, μήποτε καταπατήσωσιν αὐτοὺς *ἐν τοῖς ποσὶν* αὐτῶν, καὶ
7 στραφέντες ρήξωσιν ὑμᾶς. Αἴτειτε, καὶ δοθήσεται ὑμῖν. ζητεῖτε, καὶ
8 εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν· πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
9 καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. ἡ τίς ἔξ
ὑμῶν ἀνθρωπος, [ὸν αἰτήσει ὁ νιός αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώ-
10 σει αὐτῷ ἡ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ;] εἰ οὖν
11 ὑμεῖς, πονηρὸὶ ὅντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ
12 τοῖς αἰτοῦσιν αὐτόν; Πάντα οὖν ὅσα ἀν θέλητε ἵνα ποιᾶσιν ὑμῖν
οἱ ἀνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· [οὗτος] γάρ ἐστιν ὁ
νόμος καὶ οἱ προφῆται.

13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ
εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν
14 οἱ εἰσερχόμενοι δὶ αὐτῆς· ὅτι στενὴ ἡ πύλη, καὶ τεθλιμένη ἡ ὁδὸς
ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.
15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς
16 *ἐν ἐνδύμασι προβάτων,* ἔσθωσεν δέ εἰσιν λύκοι ἄρπαγες. *ἀπὸ
τῶν καρπῶν* αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ
17 ἀκανθῶν σταφυλῆν, ἡ ἀπὸ τριβόλων σῦκα; οὕτως πᾶν δένδρον
ἀγαθὸν καρπὸν καλοὺς ποιεῖ· τὸ δὲ δὲ σαπρὸν δένδρον καρπὸν
18 πονηρὸν ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρπὸν πονηρὸν
19 ποιεῖν, οὐδὲ δένδρον σαπρὸν καρπὸν καλοὺς ποιεῖν. πᾶν δένδρον

34. ἡ γὰρ.....] “for the morrow will have to care for its own matters,” “is sure to have,” “will certainly have,” “cares enough of its own.”

κακίᾳ] V.A. for “vexatio, ærumpna.” I Kings xx. 28, Eccl. xii. 1, Am. iii. 6. Is the word ever thus used in pure Greek?

Cap. VII. 2. Instances are given by Lightfoot of an old Rabbinical proverb

of the mote and beam : the words are not found in V.A.

9. Confessedly ungrammatical.

12. οὐτός ἐστιν ὁ ν. κ. ὁ π.] A strange construction utterly at variance with ordinary forms.

16. ἀπὸ] = **ἵνα** used to express cause ; in xviii. 7, instrument or manner : Hebrew rather than Greek : Gen. ix. 11, Ps. lxxvi. 7.

μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε 20 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς *τὴν 21 βασιλείαν τῶν οὐρανῶν·* ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. πολλοὶ ἐροῦσιν μοι ἐν ἑκείνῃ τῇ ἡμέρᾳ, Κύριε, 22 Κύριε, οὐ [τῷ σῷ ὀνόματι] προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἔξεβάλομεν, καὶ τῷ σῷ ὀνόματι *δυνάμεις* πολλὰς ἐποιήσαμεν; καὶ τότε [όμολογήσω] αὐτοῖς, *ὅτι* οὐδέποτε ἔγνων 23 ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν 24 ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὅμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὡκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ καὶ ἥλθον οἱ ποταμοὶ καὶ ἐπνευσαν 25 οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἑκείνῃ, καὶ οὐκ ἐπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους 26 τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὅμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὡκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ 27 καὶ ἥλθον οἱ ποταμοὶ καὶ ἐπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἑκείνῃ, καὶ ἐπεσεν· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη. Καὶ 28 [ἔγένετο] ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, [ἔξεπλήσ-

22. τῷ σῷ ὀνόματι] Here, where we should naturally expect *ἐν*, we have dative alone: not easy to account for: unless as, in some sense, conveying the idea of instrumentality, though this seems forced and unnatural. And besides, M. very seldom uses dative for this.

δυνάμεις] Found once only *in this sense* in V.A. for **תִּלְאַפְּנֵי** Job xxxvii. 16. **הַבְּנֵי**, to which Schleusner considers it parallel, is rather the abstract, δύναμις, power, than its manifestation by a miracle; and besides there are no other instances, but that above, of the plural in V.A. In N.T. we have both (*a*) singular and (*b*) plural, in this sense: (*a*) Mk. ix. 39, (*b*) infra xi. 20, 21, 22, Acts ii. 22.

23. I select *this* instance of *ὅτι*, in a collocation frequent in N.T., to offer a few remarks on its probable force and meaning, because it has been allowed to remain in the text by Tischendorf, who has so unsparingly eliminated the word elsewhere. I cannot regard it as universally pleonastic or superfluous, or as merely introductory to a quotation or the statement of another person's opinion, though this, of course, is occasionally its use and meaning, what Grimm calls "ὅτι recitativum," specifying this passage and

infra cap. xxvi. 72, 74, xxvii. 43 among others. I purposely confine myself to S. Matt., although I might cite the other sacred authors largely. I cannot, in any of these instances, nor in many others, e.g. cap. xix. 8, xxvi. 65, x. 7, xiv. 26, acquiesce in this annihilation of its significance. Twice, at least, in V.A., Gen. xxviii. 16, xliv. 28, it is given for **כֹּאֲן**, "verily," in strong asseveration, as emphatic, which would suit all the passages above. Nor may we forget how frequently it is used in V.A. as = **כִּי**, in all its various meanings, and that one of those is *asseveration*, as recognized by lexicographers and by our Auth. Version. Gen. xxix. 33 **כִּי שָׁעַעַת יְהִי**, καὶ εἶπεν, *ὅτι* ηκούσει Κύριος. Josh. ii. 24 **וַיֹּאמֶר כִּי נָמֵן יְהִי בִּירְגָּנוֹ אֶת־כְּלֹהָרָגָן**, καὶ εἶπαν, *ὅτι* παραδέδωκεν ὁ Κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν. Jerem. xxii. 22 **כִּי אֹתְךָ בְּשִׁי**, *ὅτι* τότε αἰσχυνθήσῃ, "surely then thou shalt be ashamed." I think therefore that we may claim this meaning for *ὅτι* in those passages where it manifestly suits the sense and gives force to the expression.

28. The omission of any conjunction to connect the two verbs, so frequent in

29 σοντο] οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἡν̄ γὰρ διδάσκων αὐτοὺς
CAP. ὡς ἔξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

8 KATABANTI δὲ αὐτῷ ἀπὸ τοῦ ἔρους, ἥκολονθησαν αὐτῷ ὄχλοι
2 πολλού· καὶ ἵδον λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε,
3 ἐὰν θέλῃς, δύνασαι με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα, ἤψατο
αὐτοῦ ὁ Ἰησοῦς λέγων, Θέλω, καθαρίσθητι. καὶ εὐθέως ἐκαθαρίσθη
4 αὐτοῦ ἡ λέπρα. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, "Ορα μηδενὶ εἴπης·
ἀλλ' ὑπαγε, σεαυτὸν δεῖξον τῷ ιερεῖ, καὶ προσένευγκε τὸ δῶρον ὃ
προσέταξεν Μωσῆς, *εἰς μαρτύριον* αὐτοῖς.

5 Εἰσελθόντι δὲ αὐτῷ εἰς Καφαρναοὺμ, προσῆλθεν αὐτῷ
6 ἑκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων, Κύριε, ὁ παῖς μου
7 [Βέβληται] ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος. καὶ
8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτίν. καὶ ἀποκριθεὶς
ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ [ἰκανὸς] ἵνα μου ὑπὸ τὴν στέγην
9 εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ιαθήσεται ὁ παῖς μου. καὶ
γὰρ ἐγὼ ἄνθρωπός εἰμι [ὑπὸ ἔξουσίαν, ἔχων ὑπὸ ἐμαυτὸν] στρατι-
ώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἀλλῷ, "Ἐρχου,
10 καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας
δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἄμην λέγω ὑμῖν,
11 παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὑρον. λέγω δὲ ὑμῖν,
ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἦξουσι, καὶ ἀνακλιθήσονται
μετὰ Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
12 *οἱ δὲ νιοὶ τῆς βασιλείας* ἐκβληθήσονται εἰς τὸ σκότος τὸ ἔξω-
13 τερον ἐκεὶ ἔσται *οἱ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.* καὶ
εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, "Τπαγε, ὡς ἐπίστευσας γενηθήτω
σου· καὶ ιάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν πενθερὰν

N.T., is due to depravation of style; as also cap. viii. 6, 8, 9, βέβληται for "aegrotus decubitus lecto affixus," as Grimm paraphrases it; and *ἰκανός*, "a sufficiently great person," "grand enough;" and ὑπὸ ἔξουσιαν in accusative.

Cap. VIII. 12. The Hebrew idioms, in which *וְ*, in its various derivative or metaphorical significations, is employed,—rendered literally in V.A. by *וִילָס*, and in our Auth. V. by "son" or "child,"—are so familiar to us, that we very often do not stop to get a clear and definite idea of their meaning: e.g. "sons of Belial," Deut. xiii. 13, 1 Sam. ii. 12, and *וַיְהִי* θανάτου, "death's child," doomed to die, 1 Sam. xx. 31, 2 Sam. xii. 5; and infra cap. xxiii. 15 *וְלֹא* γενένης, "a child of hell," and *וְיֹוָה* νυμφῶνος, ix. 15, "children of

the bride-chamber;" John xvii. 12, *וְלֹא* ἀπωλεῖς, "the son of perdition." No general rule can be given: each case requires its own special consideration.

τὸ σκ. τὸ ἔξ.] "the darkness outside," contrasted with the brilliancy and splendour which light up the banquet of the king, referred to in verse 11, and in the Parable of the Marriage Feast, cap. xxii. 1—14. It is a periphrasis for the place of punishment.

οἱ κλ. κ. ὁ βρ.] The article here and in L. xiii. 38 seems to imply a well-known form of expression for the misery of the scene: "*the wailing...that all have heard of.*" Possibly a phrase of some sacred writer that had passed into a proverb. Ps. cxi. 10, *τοὺς ὀδόντας αὐτοῦ βρύει ὁ ἀμαρτωλός.*

αὐτοῦ [βεβλημένην] καὶ πυρέσσουσαν, καὶ ὥφατο τῆς χειρὸς αὐτῆς, 15
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἡγέρθη, καὶ διηκόνει αὐτῷ.
Οὐφίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· 16
καὶ ἔξεβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας
ἐθεράπευσεν. [πως πληρωθῇ] τὸ ρῆθεν διὰ Ἡσαΐου τοῦ προφήτου 17
λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἔβά-
στασεν.

Ίδων δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν 18
ἀπελθεῖν εἰς τὸ πέραν· καὶ προσελθὼν [εἰς] γραμματεὺς εἶπεν 19
αὐτῷ, Διδάσκαλε, ἀκολουθίσω σοι, [ὄπου ἐὰν ἀπέρχῃ.] καὶ λέγει 20
αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὶς ἔχουσι, καὶ τὰ πετεινὰ τοῦ
οὐρανοῦ κατασκηνώσεις· ὃ δὲ οὐδὲ τοῦ ἀνθρώπου οὐκ ἔχει, [ποῦ]
τὴν κεφαλὴν κλίνῃ. "Ετερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ, Κύριε, 21
ἐπίτρεψό μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
ὅ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολούθει μοι, καὶ [ἄφες τοὺς νε- 22
κροὺς] θάψαι τοὺς ἑαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς 23
πλοῖον, ἤκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἴδον σεισμὸς 24
μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ
τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. καὶ προσελθόντες ἤγειραν 25
αὐτὸν λέγοντες, Κύριε, σᾶσον, ἀπολλύμεθα. καὶ λέγει αὐτοῖς, 26
Τί δειλοί ἔστε ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις
καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ ἀνθρώποι 27
ἐθαύμασαν λέγοντες, Ποταπός ἔστιν οὗτος, ὅτι οἱ ἀνεμοὶ καὶ η
θάλασσα ὑπακούουσιν αὐτῷ;

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν, 28
ὑπῆρχαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἔξερχόμενοι
χαλεποὶ λίαν, ὥστε μὴ ἰσχίειν [τινὰ] παρελθεῖν διὰ τῆς ὁδοῦ
ἐκείνης, καὶ ἴδον ἔκραξαν λέγοντες, *Τί ἡμῖν καὶ σοὶ,* Ἰησοῦ νιὲ 29
τοῦ Θεοῦ; [ἱλθεις ἀδε πρὸ καιροῦ βασανίσαι] ἡμᾶς; ἦν δὲ μακρὰν 30
ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες 31
παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον
ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς, Τπάγετε. 32
οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἴδον
ῶρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν
θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὄντας. οἱ δὲ βόσκοντες ἔφυγον, 33
καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν
δαιμονιζομένων. καὶ ἴδον πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν 34

19, 20. εἰς γρ. for γρ. τις. ποῦ for ὅπου.

"terribilis, formidandus," Niph. well defined to mean "hard of things, harsh of men, fierce of beasts." W. W.

28. χαλεπὸς] V. A. Is. xviii. 2, for ξηρὸς

τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως [μεταβῇ] ἀπὸ τῶν ὄριών αὐτῶν.

9 ΚΑΙ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἥλθεν εἰς τὴν ἴδιαν πόλιν. καὶ ἵδον προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης [βεβλημένον] καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπεν τῷ παραλυτικῷ, Θάρσει τέκνον· [ἀφέωνται] σου αἱ ἀμαρτίαι. καὶ ἵδον τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν, Ἰνατέ ὑμεῖς [ἐνθυμεῖσθε πονηρά] ἐν ταῖς καρδίαις ὑμῶν; [τί γάρ ἐστιν εὔκοπτέρον], εἶπεν, Ἀφέωνται σου αἱ ἀμαρτίαι· ἡ εἰπεῖν, Ἔγειρε καὶ περιπάτει; Ἰνα δὲ εἰδῆτε, ὅτι ἔξουσίαν ἔχει ὁ νίκης τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἀμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἔγερθεὶς ἀρόν σου τὴν κλίνην, καὶ ὑπαγε εἰς τὸν οἰκόν σου. καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἰκον αὐτοῦ. ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν, καὶ ἐδόξασαν τὸν θεὸν, τὸν δόντα ἔξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 Καὶ [παράγων] ὁ Ἰησοῦς ἐκεῖθεν, ἐλθεν ἀνθρωπον καθήμενον ἐπὶ τὸ τελώνιον,* Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. *καὶ ἀναστὰς ἤκολούθησεν αὐτῷ. *Καὶ ἐγένετο* αὐτὸν ἀνακειμένου ἐν τῇ οἰκίᾳ, *καὶ ἵδον* πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. 13 πορευθέντες δὲ μάθετε τι ἐστιν, Ἐλεος θέλω, καὶ οὐ θιυσίαν οὐ γάρ [ἥλθον καλέσαι] δικαίους, ἀλλὰ ἀμαρτωλοὺς.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσι; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μή δύνανται *οἱ νίοι τοῦ νυμφῶνος* πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι [ὅταν ἀπαρθῇ] ἀπ' αὐτῶν ὁ 16 νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἴματιφ παλαιῷ· αἴρει γάρ [τὸ πλήρωμα 17 αὐτοῦ] ἀπὸ τοῦ ἴματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ [βάλλοντι] οἵνον νέον εἰς ἀσκοὺς παλαιούς εἰ δὲ μή γε, ῥήγνυνται οἱ

Cap. IX. 9. ἐπὶ] Here probably used as = נֶגֶד, "apud," as εἰς and πρὸς are in V.A. or N.T. See xiii. 56. It is found in V.A. frequently for נֶגֶד, with all its varieties of meaning, e.g. 2 Sam. xxi. 2 לֹא נֶגֶד לֹא,

ἐπὶ τὸν Σαούλ, "It is for Saul and for his bloody house."

10. Gen. xxiv. 30 אַבִּי ... יְהִי, καὶ ἐγένετο...καὶ ἥλθε. V.A. passim; as also in N.T.

ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφίτεροι συντηροῦνται.

Ταῦτα αὐτὸν λαλοῦντος αὐτοῖς, ἵδον ἄρχων ἐλθὼν προσεκίνει 18, αὐτῷ λέγων, "Οτι ἡ θυγάτηρ μου ἅρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίθεις τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ξήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς 19 ἡκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

Καὶ ἵδον γυνὴ αἱμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὅπισθεν, 20 ἥψατο τοῦ κρασπέδου τοῦ ἴματίου αὐτοῦ. ἔλεγεν γὰρ ἐν ἑαυτῇ, 21 'Εὰν μόνον ἄψωμαι τοῦ ἴματίου αὐτοῦ, [σωθήσομαι.] ὁ δὲ Ἰησοῦς 22 στραφεὶς καὶ ἰδὼν αὐτὴν, εἶπεν, Θάρσει θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὕρας ἐκείνης. Καὶ ἐλθὼν 23 ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, ἔλεγεν Ἀναχωρεῖτε· οὐ γὰρ ἀπ'- 24 ἔθανεν τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. ὅτε 25 δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἥγερθη τὸ κοράσιον. καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν 26 ἐκείνην.

Καὶ [παράγοντι] ἐκεῖθεν τῷ Ἰησοῦ, ἡκολούθησαν αὐτῷ δύο 27 τυφλοὶ, κράζοντες καὶ λέγοντες, Ἐλέσον ἡμᾶς νίσι Δανιδ. ἐλ- 28 θόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ Κύριε. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, 29 Κατὰ τὴν πόστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἡνεψχθησαν αὐτῶν 30 οἱ ὀφθαλμοὶ· καὶ [ἐνεβριμήθη] αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁράτε μηδεὶς γινωσκέτω. οἱ δὲ ἐξελθόντες [διεφήμισαν] αὐτὸν ἐν ὅλῃ 31 τῇ γῇ ἐκείνῃ.

Αὐτῶν δὲ ἐξερχομένων, ἵδον προσήνεγκαν αὐτῷ ἀνθρωπον 32 κωφὸν [δαιμονιζόμενον]. καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν 33 ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε [ἔφανη] οὕτως

21. σωθήσομαι] Schleus. cites Xen. *Mem.* II. 10. 1 to show that *σώζειν*=“to heal,” and that *σωτῆρ*=physician, and *σῶστρον* his fee for restoring health. But it is not a common use of the words in Greek authors. It is not found in this sense, so far as I can discover, in V.A. in which it stands for **ψών**, as *τασθαι* for **ΝΦ**, uniformly. But in N.T. it very often means “to heal:” as here: and Mk. v. 23, vi. 56: L. viii. 36, J. xi. 12, Acts iv. 9. And our Auth. Version curiously renders *σωτηρία*, “health,” Ps. xlii. 11, xliii. 5; and “saving health,” Ps. lxvii. 2: most probably from the double meaning of “salus,” (a) health and (b) salvation; which latter they dis-

tinguish from (a), as “*saving* health:” Vulgate has in the above “*salutare vultus mei*,” “*salutare tuum*:” in fact “*salutare*” is its usual rendering of *σωτήριον* and *σωτῆρια*.

33. The notion of “evil spirits” attached to *δαιμόνια* seems to be entirely Jewish: we have the term used of an inferior race of divine beings by Plato and Xenophon: and hence, probably, its application to the gods of the heathen by V.A. for **ים שִׁרְשָׁן**. Deut. xxxii. 17 **אֱלֹהֶיךָ לְשִׁרְשָׁן**, *δαιμονίοις θυσαν* καὶ οὐ Θεῷ, quoted by S. Paul, 1 Cor. x. 20, apparently in same sense, and Ps. xcvi. 5

34 ἐν τῷ Ἰσραὴλ. οἱ δὲ Φαρισαῖοι ἔλεγον, *Ἐν τῷ ἄρχοντι * τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

35 ΚΑΙ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν 36 μαλακίαν. ἴδων δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἡσαν [ἐσκυλμένοι καὶ ἐρριμμένοι] ώσει πρόβατα [μη] ἔχοντα 37 ποιμένα. τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς 38 πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ CAP. 10 θερισμοῦ, ὅπως [ἐκβάλῃ] ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἔξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θε- 2 ραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνόματά ἔστιν ταῦτα· πρώτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβε- 3 δαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολο- μαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, 4 καὶ Λεβιτῖος, Σίμων * ὁ Καναναῖος,* καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐ- τοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμα- 6 ρειτῶν μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα 7 τὰ ἀπολωλότα *οἴκου Ἰσραὴλ.* πορευόμενοι δὲ κηρύσσετε 8 λέγοντες, Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθεοῦντας 9 θεραπεύετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε, δωρεὰν 10 μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους· ἀξιος γάρ ὁ ἐργά- 11 της τῆς τροφῆς αὐτοῦ. Εἰς ἦν δ' ἀν πόλιν ἡ κώμην εἰσέλ- θητε, ἔξετάσατε τίς ἐν αὐτῇ ἀξιός ἔστιν· κάκει μείνατε, ἔως ἀν

מִלְּאָקֵם יְשֻׁנָּה יְהֹוָה לְבָרֵךְ, πάντες οἱ θεοὶ τῶν ἔθνῶν δαιμόνια. And so the term easily passed to mean “Devils,” “Spirits of evil,” about men and in men: the fallen angels, Satan and his agents.

38. **βάλλειν** = “put” (a), and **ἐκβάλλω** = “put forth” or “send out” (b), constantly in N.T.—(a) M. xii. 35, xxv. 27, xxvi. 12, Mk. vii. 30, 33; (b) here and Mk. i. 43, Jo. x. 4.

V.A. uses **ἐμβάλλειν** for **מִשְׁפַּת** pono Gen. xxxi. 34, xliv. 1, Deut. x. 2, and **ἐκβάλ- λειν** for **אֲנָשִׁים** 2 Chr. xxiii. 14, xxix. 5.

It seems clear from this that **βάλλειν**

could be used in a much milder sense in later Greek than it bore in earlier authors. See x. 34.

4. **Κανανίτης** or **Καναναῖος** from **אַנְחָה**, “zelotypus fuit,” and so = **Ζηλωτής**. **Ἀλ-** φαῖος, Hebr. **אַלְפָה**, seems to be from the same root as Cleophas; and probably the same name, if not the same person, as in J. xix. 25.

6. **οἴκος Ἰσραὴλ**] = **אֶלְעָזֶר יְהֹוָה** = “the descendants of Jacob,” “the family of Israel.”

ἐξέλθητε. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. καὶ 12 ἐὰν μὲν ἡ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν ἐὰν 13 δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. καὶ ὅς 14 ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἔξερχόμενοι ἔξω τῆς οἰκίας ἡ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῷ ποδῷ ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ 15 Σοδόμων καὶ Γομόρρας ἐν ἡμέρᾳ κρίσεως, ἡ τῇ πόλει ἐκείνῃ.

’Ιδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λίκων γέ- 16 νεσθε οὐν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. [προσέχετε δὲ ἀπὸ] τῶν ἀνθρώπων παραδώσουσιν γὰρ ὑμᾶς εἰς 17 συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ 18 ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἔνεκεν ἐμοῦ, [εἰς μαρτύριον] αὐτοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδώσιν ὑμᾶς, μὴ 19 μεριμνήσητε πῶς ἡ τὸ λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τὸ λαλήσετε· οὐ γὰρ ὑμεῖς ἔστε οἱ λαλοῦντες, ἀλλὰ τὸ 20 πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ 21 ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῦς, καὶ θανατώσουσιν αὐτούς. καὶ ἔσεσθε 22 μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπομείνας εἰς τέλος, οὐτος σωθήσεται. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει 23 ταύτῃ, φεύγετε [εἰς τὴν ἀλληλην.] ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις Ἰσραὴλ, [ἔως ἔλθῃ] ὁ νίδος τοῦ ἀνθρώπου. Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος 24 ὑπὲρ τὸν κύριον αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ 25 διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἔστιν κεκαλυμμένον 26 ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. ὃ 27 λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτὶ· καὶ ὃ *εἰς τὸ οὐς* ἀκούετε, κηρύξατε ἐπὶ τῷ δωμάτων. καὶ μὴ *φοβεῖσθε ἀπὸ* 28 τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι *ἐν γεέννῃ.* οὐχὶ δύο στρουθία ἀσταρίου πωλεῖται; 29 καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν. 30

23. *ἔως* for *πρὶν* often in N.T.

27. This peculiar use of *εἰς τὸ οὐς* or *εἰς τὰ ὡτα* had probably become habitual from its frequent occurrence in V.A. for **בַּיִתְנָפֶךְ**. Gen. xx. 8, xxiii. 16, Ex. x. 2, Is. v. 9. *ἡκουσθη* *εἰς τὰ ὡτα*: as Acts

xii. 22. It seems to have been adopted as an idiomatic equivalent.

28. *φοβεῖσθαι ἀπὸ*] in V.A. and N.T. is a literal rendering of a common Hebrewism: **בַּיִת נָפֶךְ** Deut. i. 29, v. 5, Ps. iii. 7, xxvii. 1.

31 μὴ οὖν φοβεῖσθε [πολλῶν στρουθίων διαφέρετε] ὑμεῖς. Πᾶς οὖν
 32 ὅστις * ὁμολογήσει ἐν ἐμοὶ * ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω
 κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
 33 ὅστις δὲ ἀρνήσηται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν
 34 κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. Μὴ νο-
 μίσητε ὅτι [ἥλθον βαλεῖν] εἰρήνην ἐπὶ τὴν γῆν οὐκ ἥλθον βαλεῖν
 35 εἰρήνην, ἀλλὰ μάχαιραν. ἥλθον γὰρ [διχάσαι] ἀνθρωπον κατὰ τοῦ
 πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ τύμφην
 36 κατὰ τῆς πενθερᾶς αὐτῆς· καὶ ἔχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ
 37 αὐτοῦ. ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστιν μου ἄξιος·
 38 καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστιν μου ἄξιος· καὶ
 ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὁπίσω μου,
 39 οὐκ ἔστιν μου ἄξιος. ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν·
 καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὑρήσει αὐτήν.
 40 Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται
 41 τὸν ἀποστείλαντά με. ὁ δεχόμενος προφήτην * εἰς ὄνομα * προ-
 φήτου, μισθὸν προφήτου λήμψεται· καὶ ὁ δεχόμενος δίκαιον εἰς
 42 ὄνομα δικαίου, μισθὸν δικαίου λήμψεται· καὶ [ὅς ἐὰν ποτίσῃ] ἔνα
 τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ,
 ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

CAP. 11. 1. Καὶ * ἐγένετο ὅτε * ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα
 μαθηταῖς αὐτοῦ, * μετέβη * ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν
 ταῖς πόλεσιν αὐτῶν.
 2. Ὁ ΔΕ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ
 3 Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, Σὺ εἰ ὁ
 4 ἐρχόμενος, ἢ ἔτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
 αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη, ἂ ἀκούετε καὶ βλέπετε·
 5 τυφλοὶ ἀναβλέποντες, καὶ χωλοὶ περιπατοῦσιν· λεπτοὶ καθαρίζον-
 ται, καὶ κωφοὶ ἀκούοντες νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγε-
 6 λίζονται· καὶ μακάριος ἔστιν ὃς ἐὰν μὴ * σκανδαλισθῇ ἐν ἐμοί.*
 7 Τούτων δὲ πορευομένων, ἦρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ
 Ἰωάννου, Τέ [ἔξήλθετε] εἰς τὴν ἔρημον [θεάσασθαι;] κάλαμον ὑπὸ
 8 ἀνέμου σαλευόμενον; ἀλλὰ τί ἔξήλθετε ἰδεῖν; ἀνθρωπον [ἐν μα-
 λακοῖς] ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς
 9 οἴκοις τῶν βασιλέων εἰσίν. ἀλλὰ τί ἔξήλθετε; προφήτην

32. ὁμολογήσει ἐν ἐμοὶ] here and L. xii. 8, have no parallel in V.A.

41. εἰς ὄνομα π.] Grimm renders “respiciens nomen prophetæ quod gerit,” “out of regard to.” But it may possibly be nothing more than an inaccurate use

of εἰς for ἐν, of which we have so many examples in V.A. and N.T. The phrase Ἐ ΜΝΥΑ is rendered ἐπὶ τῷ ὄνόματι by V.A. Ex. v. 23, Jerem. xi. 21.

ἰδεῖν; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. οὗτος γάρ 10
ἐστιν περὶ οὐ γέγραπται, Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν
μου *πρὸ προσώπου σου;* καὶ κατασκευάσει τὴν ὁδόν σου ἐμ-
προσθέν σου. Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναι- 11
κῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ [ό δὲ μικρότερος] ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν, μείζων αὐτοῦ ἐστιν. ἀπὸ δὲ τῶν ἡμερῶν 12
Ἰωάννου τοῦ βαπτιστοῦ ἔως ἣρτι *ἡ βασιλεία τῶν οὐρανῶν*
βιάζεται, καὶ βιαστὰί ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ προ- 13
φῆται καὶ ὁ νόμος ἔως Ἰωάννου ἐπροφήτευσαν καὶ εἰ θέλετε 14
δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἐρχεσθαι. ὁ ἔχων ωτα, 15
ἀκούετω. Τίνι δὲ ὄμοιόσω τὴν γενεὰν ταύτην; ὅμοια ἐστὶν παι- 16
δαρίοις ἐν ἀγοραῖς καθημένοις, ἢ προσφωνοῦντα τοῖς ἑτέροις λέ- 17
γουσιν, Ηὔλησαμεν ὑμῖν, καὶ οὐκ ὡρχήσασθε ἐθρηνήσαμεν, καὶ
οὐκ ἐκόψασθε. ἥλθε γὰρ Ἰωάννης [μήτε] ἐσθίων μήτε πίνων 18
καὶ λέγουσιν, Δαιμόνιον ἔχει. ἥλθεν ὁ νίδος τοῦ ἀνθρώπου ἐσθίων 19
καὶ πίνων καὶ λέγουσιν, Ἰδού ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ *ἐδίκαιωθη ἡ σοφία ἀπὸ*

Cap. XI. II. Job xiv. 1, xv. 14, xxv. 4
הַשְׁנִיא יָדֵל, V.A. γεννητὸς γυναικὸς: evidently taking γεννητὸς as a noun. The phrase is very peculiar: apparently Hebr. and brought into familiar use, possibly, from these passages.

15. Ez. xii. 2 עֲשֵׂה־לֹךְ מְהֻלָּל מִנְגָּן, וְרָא
էχοντι τοῦ ἀκούειν V.A., and Deut. xxix. 3 without τοῦ. See above ii. 6 for לֹךְ with infinitive.

19. ἡσφία=תִּבְחָרָה, “Divine wisdom,” or “wisdom-in-divine-things,” “The true Religion has ever been and always is cleared of any charge of inconsistency,—acquitted of any unreality,—by her children,” “declared faultless,” “proclaimed to be always right and true.” Compare 1 Tim. iii. 16. ἐδίκαιωθη ἐν Πνεύματι “was declared to be true Christ,” “authenticated” “by the Holy Spirit;” i.e. at His Baptism: Schleusner “declaratus est talis qualis vere est,” which Grimm also gives.

For this sense of δίκαιος and its derivatives, as equivalent to ἀληθῆς, see Luke xvi. 9, x. 11. The words קְצָנָה and תִּבְחָרָה, from their usage in the Old Test., would seem to be almost convertible terms. Ps. lii. 3 קְצָנָה אֶל־מִזְבֵּחַ שְׁקָרָה תִּבְחָרָה in which קְצָנָה stands for תִּבְחָרָה. Is. xlvi. 19 יְמִינָה דָּבָר יְמִינָה יְהוָה. Is. xlvi. 3 אֱלֹעָה מִתְּבָשֵׁלָה; where תִּבְחָרָה clearly means קְצָנָה; “he shall make judgment to proceed ac-

cording to justice and right.” Proverbs viii. 7, 8, where the two words might be used one for the other. And V.A., apparently recognizing this, constantly uses (1) ἀληθεῖα for δίκαιοσύνη, (2) ἀληθινός and ἀληθῆς for δίκαιος, (3) ἀδίκος for ψεῦδης, (4) ἀδίκια for ψεῦδος; and vice versa.

(1) Is. xlvi. 19, Ps. lii. 3 above.
(2) Is. xli. 26. (3) Deut. xix. 18, Jerem. v. 31, Ps. cxx. 2 (Hebr. cxix. 2), Pr. xii. 19. (4) Ps. lii. 3, Lev. vi. 3 ἀδίκως for

רְשָׁעָה (Hebr. Text v. 22), Micah vi. 12. And we, in our English Version, have often followed suit, translating literally, to the great obscuration of the meaning: e.g. Ps. lii. 3, “Thou hast loved lying rather than to speak righteousness.” The N.T. writers carry on the same interchange of the words, to which doubtless their acquaintance with V.A. had familiarised them: e.g. Luke xvi. 9, 10, 11, where we have μαμωνὰ τῆς ἀδίκιας in 9, corresponding to τὸ ἀδικὸν μ. in 11, and contrasted with τὸ ἀληθινὸν; i.e. ἀδίκος =ψεῦδης; and in 10, πιστός contrasted with ἀδίκος. Here therefore ἀδίκος means “false, untrue, unreal, unreliable;” ἀληθινός =“true, real, substantial.” Compare J. iii. 21 (ἀληθεῖα for δίκαιοσύνη, as opposed to φαῦλα in 20) and vii. 18 οὐτος ἀληθῆς ἐστι καὶ ἀδίκια ἐν αὐτῷ οὐκ ἐστι (ἀδίκια for ψεῦδος); as in Romans ii. 8. 1 Cor. xv. 34, ἐκνήψατε δίκαιος, i.e. “truly, in earnest;” xiii. 6-7 ἡ ἀγάπη οὐ χαλεπεῖ ἐπὶ

20 τῶν τέκνων αὐτῆς. Τότε ἥρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς
 21 ἐγένοντο [αἱ πλεῦσται δυνάμεις] αὐτοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ
 σοι Χοραζὶν, οὐαὶ σοι Βηθσαϊδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
 ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἀν ἐν σάκκῳ
 22 καὶ σποδῷ μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκ-
 23 τότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. Καὶ σὺ Καπερναοῦμ,
 ἢ ἔως οὐρανοῦ ὑψώθης, ἔως ἃδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμ-
 οις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἀν ἡμέχρι
 24 τῆς σήμερον. πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον
 25 ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί. Ἐν ἐκείνῳ τῷ καιρῷ ἀποκρι-
 θεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι πάτερ κύριε τοῦ οὐ-
 ρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συν-
 26 ετῶν, καὶ ἀπεκάλυψας αὐτὰ τηνποιοις. ναὶ * ὁ πατὴρ, ὅτι οὔτως
 27 ἐγένετο εὐδοκία ἔμπροσθέν σου*. πάντα μοι παρεδόθη ὑπὸ τοῦ
 πατρὸς μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν οὐδόν, εἰ μὴ ὁ πατὴρ· οὐδὲ
 τὸν πατέρα τὶς ἐπιγινώσκει, εἰ μὴ οὐδός, καὶ φῶς ἐὰν βούληται
 28 ὁ οὐδός ἀποκαλύψαι. Δεῦτε πρός με πάντες οἵ κοπιῶντες καὶ
 29 πεφορτισμένοι, κάγω ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγόν μου ἐφ'
 ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πράντις εἰμι καὶ ταπεινὸς [τῇ
 30 καρδίᾳ] καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. ὁ γάρ ζυ-
 CAP. γός μου [χρηστὸς], καὶ τὸ φορτίον μου ἐλαφρόν ἔστιν.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ
 τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἥρξαντο τίλ-

τῆς ἀδίκιας, συγχαρεῖσθαι δὲ τῇ ἀληθείᾳ. 2 Thess.
 ii. 10, 12, ἐν τέρασι ψεύδονται καὶ ἐν πάσῃ
 απάγῃ τῆς ἀδίκιας; and οἱ μὴ πιστεύσαντες
 τῇ ἀληθείᾳ ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδίκᾳ.
 1 John ii. 4, we should expect ἀδικὸς for
 ψεύστης, and δικαιοσύνη for ἀληθεία: and
 similarly 3 John 4, περιπατέοντες ἐν ἀλη-
 θείᾳ, and 12, Δημητρίῳ μεμαρτύρηται ὑπ'
 αὐτῆς τῆς ἀληθείας: may this possibly
 mean “by his holy life itself?”

25. ἔξομολογοῦμα] is almost universally used by V.A. for הַתְהִלָּה Hiph. of הַתְהִלָּה, in sense of “praise, give thanks;” and so ἔξομολογησις stands in V.A. for הַתְהִלָּה “praise.” Pss. xli. 5, xcix. 1, 3. For the Hithp., which always means “confess,” they use ἔξαγορεύω (Trommi Concord.), as also once, when the Hiph. means “confess,” Ps. xxxii. 5. In Liddell and Scott the word is rendered solely by “to confess in full,” “to agree or promise.”

26. εὐδοκία] (“vox profanis incog-
 nita.” Grimm) in V.A. = יְצָר “appro-

bation, favor: active or passive: approving or being approved.” (Lee.) Ps. lix. 14 בְּצָר־תַּעֲבֹד אֱדוֹקָה εὐδοκία. Ps. xix. 15 בְּצָר־יְמִינְךָ לְכָל־יְהִי “ἐσορται εἰς εὐδοκίαν, i.e. γενήσονται εὐδοκία (or δεκτὸν, which is sometimes given for בְּצָר) “let the words of my mouth be acceptable” (supra v. 48). Here and L. x. 21 ἐγέ-
 νετο εὐδοκία = בְּצָר־לְכָל־יְהִי.

30. χρηστὸς]=“mitis: gentle, kind, tender;” from which it seems to have slid into “easy.” Vulgate “jugum meum suave est;”=almost “pleasant, soft, delightful.”

Cap. XII. 1. τοῖς σάββασι] one of the few instances in M. of dative alone, without preposition, to express the time when, or place where, or manner or instrument, or cause.

τοῖς σάββασιν, ἐν σαββάτῳ.] We should have expected the article just different. “(1) On a certain sabbath... (2) not lawful on the sabbath day.”

λειν στάχνας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ, 2
 Ὡδού οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.
 ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε [τι] ἐποίησε Δαυὶδ, ὅτε ἐπει- 3
 νασεν καὶ οἱ μετ' αὐτοῦ; [πῶς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ 4
 θεοῦ, καὶ *τοὺς ἄρτους τῆς προθέσεως* ἔφαγεν, ὃ οὐκ ἔξεστον
 ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;
 η̄ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ 5
 ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ [ἀναίτιοι] εἰσιν; λέγω δὲ ὑμῖν, 6
 ὅτι τοῦ ἱεροῦ μεῖζον ἐστὶν ὡδε. εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἐλεος 7
 θέλω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάσατε τοὺς ἀναιτίους. κύριος 8
 γάρ ἐστι καὶ τοῦ σαββάτου ὁ νιὸς τοῦ ἀνθρώπου.

Καὶ μεταβὰς ἐκεῖθεν, ἤλθεν εἰς τὴν συναγωγὴν αὐτῶν. καὶ 9
 ἰδοὺ ἀνθρωπὸς χεῖρα ἔχων ξηράν καὶ ἐπηράτησαν αὐτὸν λέ- 10
 γοντες, *Εἰ ἔξεστιν* τοῖς σάββασι θεραπεύειν; ἵνα [κατηγο-
 ρήσωσιν] αὐτοῦ. ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔξι ὑμῶν ἀνθρωπος, 11
 ὃς ἔξει πρόβατον ἔν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν
 εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸς καὶ ἐγερεῖ; πόσῳ οὖν διαφέρει 12
 ἀνθρωπὸς προβάτου; ὥστε ἔξεστιν τοῖς σάββασι καλῶς ποιεῖν.
 τότε λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινεν, 13
 καὶ ἀπεκατεστάθη ὑγιὴς ὡς η̄ ἄλλη. οἱ δὲ Φαρισαῖοι [συμβού- 14
 λιον ἔλαβον] κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν [ἀπολέσωσιν].
 Ο δὲ Ἰησοῦς γνοὺς ἀνεχάρησεν ἐκεῖθεν καὶ ἤκολούθησαν αὐτῷ 15
 ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· καὶ [ἐπετίμησεν] 16
 αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· ἵνα [πληρωθῇ] τὸ 17
 ρῆθεν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Ὡδού ὁ παῖς μου, ὃν 18
 ἥρέτισα· ὁ ἀγαπητός μου, εἰς [ὸν εὐδόκησεν]. η̄ ψυχὴ μου· θήσω
 τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ·
 οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις 19
 τὴν φωνὴν αὐτοῦ. κάλαμον συντετριμμένον οὐ κατεάξει, καὶ 20

4. εἰ μῆ] = “but only,” “but on the contrary.” Compare Mk. xiii. 32, L. iv. 26, 27, Gal. ii. 16.

10. εἰ] for ΜΝ interrogative: xix. 3, Mk. x. 2, L. xiii. 23, xiv. 3. In 1 Kings i. 27 V.A. has εἰ for ΜΝ: but in 1 Sam. xiv. 45, εἰ θανατωθήσεται stands for ΤΗΜΙΗ: and 1 Kings xxii. 15 εἰ ἀναβῶ for ΚΛΕΨΙ, leading us to infer that εἰ was a common form of interrogation in Macedonian Greek. But Gen. xvii. 7 ΜΝ... τέλειον, V.A. εἰ γενήσεται νῦν... καὶ εἰ and Job vi. 6 ΜΝ!... η̄, as above, by εἰ twice.

They knew ΜΝ = εἰ generally: and so rendered it by εἰ, even in interrogations and in other constructions, very awkwardly. 1 Kings i. 51, 52 ΜΝ **עֲבֹשִׁי**: **תִּימִּי**, δμοσάτω εἰ θανατώσει, and ΜΝ **לְבִּי אֶל** **לִתְחַרְבֵּל הַיּוֹן**, εἴη γένηται εἰς νιὸν δυνάμεως, εἰ πεαίται, where εἰ is put for ΑΓ, apparently to correspond with εἰ in previous verse. I quote this latter passage as an instance of the startling translations so often found in V.A., which in all probability had their effect on the phraseology of N.T.

λινον τυφόμενον ού σβέσει· ἔως ἀν ἐκβάλῃ [εἰς νίκος] τὴν κρίσιν.
 21 καὶ [τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.]
 22 Τότε προσηρέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ
 έθεράπενσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ
 23 βλέπειν· καὶ ἔξισταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός
 24 ἐστιν ὁ νιὸς Δαυΐδ; οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος
 25 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ * ἐν τῷ Βεελζεβοὺλ * ἄρχοντι
 τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς,
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημοῦται· καὶ πᾶσα
 26 πόλις, ἡ οἰκια μερισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται. καὶ
 εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς
 27 οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; καὶ εἰ ἐγώ ἐν Βεελζεβοὺλ
 ἐκβάλλω τὰ δαιμόνια, οἱ νιὸι ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ
 28 τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί· εἰ δὲ ἐγώ ἐν Πνεύματι Θεοῦ
 ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.
 29 ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἵσχυροῦ καὶ τὰ
 σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἵσχυρὸν, καὶ
 30 τότε τὴν οἰκίαν αὐτοῦ ἀρπάσει; οἱ μὴ ὧν μετ' ἐμοῦ, κατ' ἐμοῦ
 31 ἐστιν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει. Διὰ τοῦτο λέγω
 ὑμῖν, Πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις·
 ἡ δὲ [τοῦ Πνεύματος] βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώ-
 32 ποις. καὶ ὃς ἀν εἴπη λόγον κατὰ τοῦ νιοῦ τοῦ ἀνθρώπου, ἀφε-
 θήσεται αὐτῷ· ὃς δὲ ἀν εἴπη κατὰ τοῦ Πνεύματος τοῦ ἀγίου, οὐκ
 ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰώνι οὔτε ἐν τῷ μέλλοντι.
 33 ἡ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἡ
 ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ
 34 γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. * γεννήματα ἔχιδνῶν,*
 πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηρὸὶ δύτες; ἐκ γὰρ τοῦ περισ-
 35 σεύματος τῆς καρδίας τὸ στόμα λαλεῖν. ὁ ἀγαθὸς ἀνθρωπος ἐκ
 τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά· καὶ ὁ πονηρὸς ἀνθρω-
 πος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. λέγω δὲ ὑμῖν,
 36 ὅτι πᾶν ρῆμα ἀργὸν, ὁ λαλήσοντιν οἱ ἀνθρωποι, ἀποδώσοντιν

20. See xiii. 52. V.A. *eis alighthieian*
eksolisei krisin: much more exact; though
 it also renders ἀληθινή θησαυροῦ, as
 in N.T., putting δονομα for ἀληθινή.

ἅπνι = ἀλπίζω and may = πέποιθα, as
 ἀληθινή, ἀλπις = πιστις;—but our English
 Version is more true to sense of the ori-

ginal; “The isles shall wait for His Law;” i.e. “The Gentiles shall look onward in hope to His new rule of life and holiness.”

28. ἔφθασεν] “has come on you unawares.”

33. ποιήσατε] “suppose it,” “set it down as.”

35. ἐκβάλλει] See ix. 38.

περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ γὰρ τῶν λόγων σου 37 δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ:

Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων 38 λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ὁ δὲ ἀπο- 39 κριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζη- τεῖ· καὶ σημεῖον οὐδὲ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς 40 ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. "Ανδρες Νι- 41 νεῦται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν *εἰς τὸ κήρυγμα * Ἰωνᾶ· καὶ ἴδον [πλείον Ἰωνᾶ] ὁδε. Βασιλισσαί νότου ἐγερθήσεται ἐν 42 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν ὅτι ἥλθεν ἐκ τῶν περάτων τῆς γῆς [ἀκούσαι] τὴν σοφίαν Σολο- μῶνος· καὶ ἴδον πλείον Σολομῶνος ὁδε. "Οταν δὲ τὸ ἀκάθαρ- 43 τον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπταυσιν, καὶ οὐχ εὑρίσκει. τότε λέγει, 'Ἐπι- 44 στρέψθω εἰς τὸν οἰκόν μου, ὅθεν ἐξῆλθον' καὶ ἐλθὼν εὑρίσκει [σχολάζοντα,] σεσαρωμένον καὶ κεκοσμημένον. τότε πορεύεται 45 καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἔτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ. καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

*Ετι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἴδον ἡ μήτηρ καὶ οἱ 46 ἀδελφοὶ αὐτοῦ είστηκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. εἶπεν 47 δέ τις αὐτῷ, 'Ιδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστή- κασιν, ζητοῦντές σου λαλῆσαι. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι 48 αὐτῷ, Τίς ἔστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, 49 'Ιδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὅστις γὰρ ἀν ποιῇ τὸ 50 θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

*Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, 13 ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι 2 πολλοὶ, ὡστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος [ἐπὶ τὸν αἰγαλὸν] είστηκει. καὶ ἐλάλησεν αὐτοῖς πολλὰ 3 ἐν παραβολαῖς λέγων, 'Ιδού ἐξῆλθεν ὁ σπείρων [τοῦ σπείρειν.] καὶ ἐν τῷ σπείρειν αὐτὸν, [Ἄ μὲν] ἐπεσεν παρὰ τὴν ὁδόν· καὶ 4

41. εἰς τὸ κ.] Ps. xviii. 44 יְלֹוּ מַעֲשֵׂי יְלֹוּ מַעֲשֵׂי, εἰς ἀκόην ὡτίου ὑπήκουσάν μοι.

5 ἐλθόντα τὰ πετεινὰ, κατέφαγεν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ 6 τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατεῖλαντος ἐκαυματίσθη, καὶ 7 διὰ τὸ μὴ ἔχειν ρέζαν, ἐξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ, καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἕκατον, ὃ δὲ ἔξηκοντα, ὃ δὲ τριάκοντα. *οἱ ἔχων ὥτα,* ἀκούετω. 10 Καὶ προσελθόντες οἱ μαθηταὶ εἰπαν αὐτῷ, Διατί ἐν παραβολαῖς 11 λαλεῖς αὐτοῖς; ὃ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Οτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ 12 δέδοται. ὅστις γάρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· 13 ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ 14 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία· Ἡσαΐου ἡ λέγουσα, Ἀκοῦ ἀκούστε, καὶ οὐ 15 μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γάρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἥκουσαν, καὶ τοὺς ὄφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὄφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι 16 καὶ ἐπιστρέψωσι, καὶ ἵσομαι αὐτούς. Ἐμῶν δὲ μακάριοι οἱ ὄφθαλμοί, ἵτι βλέπουσιν· καὶ τὰ ὥτα ὑμῶν, ὅτι ἀκούονται. 17 ἀμὴν γάρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύ-

Cap. XIII. 14, 15, 16. Acts xxviii., 26, 27. In both we have the exact words of V.A., except *ἴσωμαι* for *ἴσωμαι*. I need scarcely say that it is not an accurate rendering. The Vulgate and English Version come close to the original. The first two clauses are imperative: the judgment of God passing sentence on those who resist Him, a heavy present penalty, lightened by hope of its remission. The “lest,” *μήποτε*, is not *exclusive*, prohibitory, preventive, but *provisional*; “in case that at some future time,” “ne forte,” Vulg., “if so be, perchance.” It is not a doom of hopeless condemnation, but of temporary suspension of blessings, lost for a time by apathy and disobedience, but recoverable upon repentance and conversion to God. The original certainly admits of this interpretation; and it seems most in accordance with the context in N.T. Our Lord spoke to the people at large in parables; dark sayings beyond their present comprehension—each with its hidden esoteric meaning. Short, striking, impressive lessons, to be stored up in their memo-

ries, wondered at, pondered over, till possibly the day of divine illumination should shine upon their hearts and reveal the mysteries of the kingdom of heaven. The *μήποτε* in 15 is the apodosis of the διὰ τοῦτο in 13. “Because they see not what is before their eyes and hear not what is spoken in their ears, and do not understand; and so in them is fulfilled...;” “therefore speak I to them in parables, in case that, at some future time, they may see....” καὶ *ἴσωμαι αὐτούς*, *אָפַרְנָה*, *לֹא אָפַרְנָה*, (participle); “And there may be a Healer for them;” “and that they may find a Saviour,” “a Physician for their Souls”? Or possibly the subject of *בָשָׂר* and *אָפַרְנָה* may be the same, as change of tense seems to indicate: “and God may return and heal them.”

The free paraphrase of the passage from Isaiah in Mk. iv. 12 carries out this idea, and seems to justify, on our Lord's authority and in His own words, the application or explanation suggested above.

μησαν ἵδειν ἀ βλέπετε, καὶ οὐκ εἰδον· καὶ ἀκοῦσαι ἀ ἀκούετε καὶ οὐκ ἡκουσαν. Τιμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. [παντὸς] ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ 18 συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὐτός ἐστιν [ὁ παρὰ τὴν ὄδὸν σπαρεῖς.] ὁ δὲ 20 ἐπὶ τὰ πετρώδη σπαρεὶς, οὐτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, 21 ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς ἀκάνθας σπαρεὶς, οὐτός 22 ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα *τοῦ αἰῶνος* καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἀκαρπὸς γίνεται. 23 ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεὶς, οὐτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιεῖς. ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἔκατον, ὁ δὲ ἔξηκοντα, ὁ δὲ πριάκοντα.

*Αλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὡμοιώθη ἡ βα- 24 σιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἥλθεν αὐτοῦ 25 ὁ ἔχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησεν, τότε ἐφάνη 26 καὶ τὰ ζιζάνια. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, 27 εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρωπος 28 τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν, Θελεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ ἔφη, Οὐ μήποτε συλλέγοντες τὰ 29 ζιζάνια, ἐκρίζωσθε ὑμα αὐτοῖς τὸν σῖτον. ἄφετε συναυξάνεσθαι 30 ἀμφότερα ἔως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοὺς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

*Αλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοία ἐστὶν ἡ 31 βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἀνθρωπος ἐσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μέν ἐστιν πάντων τῶν 32 σπερμάτων· ὅταν δὲ αὐξηθῇ, [μεῖζον τῶν λαχάνων] ἐστὶν, καὶ γίνεται δένδρον, ὃστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατα- σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

*Αλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἐστὶν ἡ βασι- 33 λεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύ- ρου σάτα τρία, ἔως οὐ ἔξυμάθῃ ὅλον.

19—23. Hopeless intricacy of sub- jects, genders, and relations.

25. ἀνὰ μέσον] V.A. for יְבַשׂ “in the midst of.”

- 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις,
 35 καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· [ὅπως πληρωθῇ] τὸ
 ἥρθεν διὰ τοῦ προφήτου λέγοντος, Ἐνοίξω ἐν παραβολαῖς τὸ
 στόμα μου· [ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς].
- 36 Τότε ἀφεὶς τοὺς ὄχλους, ἥλθεν εἰς τὴν οἰκίαν· καὶ προσῆλθον
 αὐτῷ οἱ μαθηταὶ αὐτοῦ λιγοντες, Φράσον ἡμῖν τὴν παραβολὴν
 37 τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ
 38 σπείρων τὸ καλὸν σπέρμα, ἔστιν ὁ νιὸς τοῦ ἀνθρώπου· ὁ δὲ
 ἀγρὸς ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν *οἱ
 39 νιὸι τῆς βασιλείας·* τὰ δὲ ζιζάνια εἰσὶν *οἱ νιὸι τοῦ πουνηροῦ·* ὁ
 δὲ ἔχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς, *συν-
 40 τέλεια τοῦ αἰώνος * ἔστιν οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. ὥσπερ
 οἱν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται
 41 ἐν τῇ συντελείᾳ τοῦ αἰώνος. ἀποστελεῖν ὁ νιὸς τοῦ ἀνθρώπου
 τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
 42 πάντα *τὰ σκάνδαλα* καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ
 βαλοῦσιν αὐτοὺς *εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ
 43 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.* τότε οἱ δίκαιοι ἐκλάμ-
 φουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. *ὁ ἔχων
 ὅτα,* ἀκούετω.
- 44 Ὁμοίᾳ ἔστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ
 [ἐν τῷ ἀγρῷ,] διὸ εὑρὼν ἀνθρωπὸς ἔκρυψεν καὶ *ἀπὸ τῆς
 χαρᾶς* αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει
 τὸν ἀγρὸν ἔκεινον.
- 45 Πάλιν ὁμοίᾳ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ,
 46 ζητοῦντι καλοὺς μαργαρίτας· εὑρὼν δὲ ἔνα πολύτιμον μαργαρίτην,
 ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἡγόρασεν αὐτόν.
- 47 Πάλιν ὁμοίᾳ ἔστιν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βλη-
 48 θείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν

35. Ps. lxxviii. 2 מִרְקָבַת יְהוָה, “dark sayings from time-of-old;” V.A. προθλή-
 ματα ἀπὸ ἀρχῆς.

39. συντέλεια] “Confinium quod duo extrema jungit,” Schl.; e.g. נִזְחָם מִלְעָם and נִזְחָם מִלְעָם, and so in strict exactness requiring Pl. *alōnōn*, as in Heb. ix. 26, where it expresses the confluence, or meeting, of the extremities of the two ages, æras, or dispensations; i. e. the Ante-Christian and Christian. Compare 1 Cor. x. 11, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήν-
 τησεν, “upon whom the extremities,” the end and beginning, “of the two æras

have come down and met together.” From this close, precise sense, it easily passed into “end;” as here and v. 40, 49; and Cap. xxiv. 3, xxviii. 20. V.A. renders by it הַלְכָה, צַדְקָה and תִּרְחָא. Dan. ix. 27, xii. 4, xii. 13, with καρπῶν or ἡμερῶν. And from hence is probably derived its use in N.T. Classical authors do not employ it in above sense. Grimm gives one passage from Polybius, where it stands for “completion, fulfilment.”

42. In parallel passage, v. 22, γέννητα corresponds to κάμινος here.

ὅτε ἐπληρώθη ἀναβιβάσαντες αὐτὴν ἐπὶ τὸν αἰγιαλὸν, καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, [τὰ δὲ σαπρὰ] ἔξω ἔβαλον. οὕτως 49 ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἔξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, καὶ βαλοῦσιν 50 αὐτὸν * εἰς τὴν κάμινον τοῦ πυρός* ἐκεὶ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Συνήκατε ταῦτα πάντα; λέγουσιν 51 αὐτῷ, Ναι. Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς 52 [μαθητευθεὶς] τῇ βασιλείᾳ τῶν οὐρανῶν, ὅμοιός ἔστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καὶ παλαιά.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, 53 μετῆρεν ἐκεῖθεν καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν 54 αὐτὸν ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; οὐχ οὐτός 55 ἔστιν ὁ τοῦ τέκτονος νίος; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι * πρὸς ἡμᾶς * εἰσιν; πόθεν οὖν 56 τούτῳ ταῦτα πάντα; καὶ * ἐσκανδαλίζοντο ἐν αὐτῷ. * ὁ δὲ 57 Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐποίησεν ἐκεὶ δυνάμεις 58 πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

CAP.

*EN ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν 14 ἀκοὴν Ἰησοῦ, καὶ εἶπεν [τοῖς παισὶν] αὐτοῦ, Οὗτός ἔστιν Ἰω- 2 ἀννης ὁ βαπτιστής· [αὐτὸς] ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώδης κρα- 3 τήσας τὸν Ἰωάννην, ἐδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν ἡυναῖκα τοῦ ἀδελφοῦ αὐτοῦ. ἐλεγεν γὰρ αὐτῷ ὁ 4 Ἰωάννης, Οὐκ ἔξεστίν σοι ἔχειν αἰτήν. καὶ θέλων αὐτὸν ἀπο- 5 κτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. [γενεσίοις δὲ γενομένοις] τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ τῆς 6 Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρώδῃ ὅθεν μεθ' ὄρκου 7 ὠμολόγησεν αὐτῇ δοῦναι [ὁ ἀν αἰτήσηται.] Ἡ δὲ [προβιβασθεῖσα] 8 ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι φησὶν, ὥδε ἐπὶ πίνακι τὴν κε- 9 φαλὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ

56. πρὸς ἡμᾶς] Mk. vi. 3, John i. 1. In V.A. πρὸς stands for לְאַתֵּם, "apud" or "inter," Jerem. xli. 12; and εἰς for לְאַתֵּם frequently. Deut. xvi. 6, 1 Kings viii. 30. Hence in N.T. Mk. i. 39, ii. 1, xiii. 9, 16, εἰς συναγωγὰς διαρήσεθε, and ὁ εἰς τὸν ἄγρον ὡς. Acts vii. 53 εἰς διαταγὰς ἀγγέ-

λων, "inter angelorum ordines," Deut. xxxiii. 2. εἰς also, in its almost universal use for לְאַתֵּם, in V.A., is put for it occasionally when it means "apud." Ps. xvi. 10 לִיאַתְּשׁוֹל יְשֻׁבֵּן בְּעַתְּחָנָן, εἰς φόδου.

10 τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι· καὶ
 11 πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ· καὶ ἡνέχθη
 ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκεν
 12 τῇ μητρὶ αὐτῆς· καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ
 σῶμα, καὶ ἔθαψαν αἰτόν· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῖ.
 13 ἀκούσας δὲ ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἑρμον
 τόπον κατ’ ἴδιαν· καὶ ἀκούσαντες οἱ ὄχλοι ἡκόλουθησαν αὐτῷ
 πεζῇ ἀπὸ τῶν πόλεων.

14 Καὶ ἔξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ’ αὐ-
 15 τοὺς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. Ὁφίας δὲ γε-
 νομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, "Ἐρημός ἐστιν
 ὁ τόπος, καὶ ἡ ὥρα ἡδη παρῆλθεν ἀπέλυσον οὖν τοὺς ὄχλους,
 16 ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ
 δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· [δότε αὐ-
 17 τοὺς ὑμεῖς φαγεῖν.] οἱ δὲ λέγοντες αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ
 18 πέντε ἄρτους καὶ δύο ἵχθύας. ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε.
 19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι [ἐπὶ τοὺς χόρτους,] λα-
 βών τοὺς πέντε ἄρτους καὶ τοὺς δύο ἵχθύας, ἀναβλέψας εἰς τὸν
 οὐρανὸν, [ῃδόγησεν] καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς
 20 ἄρτους, οἱ δὲ μαθηταὶ τοὺς ὄχλους. καὶ ἔφαγον πάντες, καὶ
 ἔχορτάσθησαν· καὶ ἤραν τὸ περισσεῦν τῶν κλασμάτων δώδεκα
 21 κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχι-
 22 λιοι, χωρὶς γυναικῶν καὶ παιδίων. καὶ εὐθέως ἡνάγκασεν τοὺς
 μαθητὰς ἐμβῆναι εἰς πλοῖον, καὶ [προάγειν αὐτὸν] εἰς τὸ πέραν,
 23 [ἔως οὐ ἀπολύσῃ] τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους,
 ἀνέβη εἰς τὸ ὅρος κατ’ ἴδιαν προσεύξασθαι. Ὁφίας δὲ γενο-
 24 μένης, μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης
 ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος.
 25 Τετάρτη δὲ φυλακὴ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν
 26 ἐπὶ τὴν θάλασσαν. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ [ἐπὶ τῆς θα-
 λάσσης] περιπατοῦντα, ἐταράχθησαν λέγοντες, *"Οτι* φάν-
 27 τασμά ἐστιν· καὶ * ἀπὸ τοῦ φύβου* ἔκραξαν. εὐθέως δὲ ἐλά-
 λησεν αἰτοῖς ὁ Ἰησοῦς λέγων, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε.
 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με
 πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. ὁ δὲ εἶπεν, Ἐλθέ· καὶ καταβὰς
 29 ἀπὸ τοῦ πλοίου Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, καὶ ἤλθεν
 30 πρὸς τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἴσχυρὸν, ἐφοβήθη· καὶ
 31 ὥρξάμενος καταποντίζεσθαι, ἔκραξεν λέγων, Κύριε σῶσόν με. εἰ-

Cap. XIV. 26. Compare vii. 23, xix. two very strong instances in point.
 8, Acts xxviii. 25, L. iv. 41, 43 and vi. 5,

θέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὁλιγόπιστε, * εἰς τί* ἐδίστασας; Καὶ ἀναβάντων αὐτῶν εἰς 32 τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσ- 33 εκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς εἶ.

Καὶ διαπεράσαντες ἡλθον εἰς τὴν γῆν Γευνησαρέτ. καὶ ἐπι- 34 γνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην 35 τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ὑψωνται τοῦ κρασ- 36 πέδου τοῦ ἴματίου αὐτοῦ· καὶ ὅσοι ἥψαντο, * διεσώθησαν.*

TOTE προσέρχονται τῷ Ἰησοῦν οἱ ἀπὸ Ἱεροσολύμων γραμ- CAP. 15 ματεῖς καὶ Φαρισαῖοι λέγοντες, Διατέ οἱ μαθηταί σου παραβαί- 2 νουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γάρ νίππονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ- 3 τοῖς, Διατέ καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; Ὁ γάρ Θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν 4 μητέρα· καὶ, Ὁ κακολογῶν πατέρα ἡ μητέρα, θανάτῳ τελευτάτῳ· ὑμεῖς δὲ λέγετε, Ὅς ἀν εἴπῃ τῷ πατρὶ ἡ τῇ μητρὶ, Δῶρον δὲ 5 ἐὰν ἔξ ἐμοῦ ὠφεληθῆς· *καὶ οὐ μὴ τιμήσει* τὸν πατέρα αὐτοῦ δὲ τὴν μητέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν νόμον τοῦ Θεοῦ διὰ τὴν 7 παράδοσιν ὑμῶν. ὑποκριταὶ, καλῶς ἐπροφήτευσεν περὶ ὑμῶν 8 Ἡσαΐας λέγων, Ὅ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέβονται με, διδάσκοντες 9 διδασκαλίας ἐντάλματα ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν ΙΩ 10 ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. οὐ τὸ εἰσερχόμενον εἰς 11 τὸ στόμα *κοινοῦ* τὸν ἀνθρωπὸν· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ

31. εἰς τὸ = הַמְלָא literally rendered.

36. διεσώθησαν] ix. 21.

Cap. XV. 4. θαν. τελ.] V. A. for ἀποθνήσκων, Ex. xxi. 17. The translation of ὁ κακολογῶν, “he that curseth,” is incongruous with the context. It was, rather, heartless indifference, want of due respect for parents, that led to the evading of the plain duty of supporting them. Now κακολογέω is used by V. A. several times for Pihel or Hiphil of לְלַקֵּה, “levis, vilis fuit;” in sense of וַיַּלְכֵד, “lightly regarded,” “treated with disrespect;” viz. Ex. xxii. 28, Ez. xxxii. 7, וְאֶת־הַלְכֵד אֲבָנָם, Auth. V. “they have set light by.” Prov. xx. 1 Sam. iii. 13, בְּנֵי־קְרֻבָּים לְקָרְבָּן, which may perhaps mean “had no respect for themselves.” Now in other similar passages the same verb, and the cognate

הַלְקָה, are rendered ἀτιμάζω in V. A., e.g. Deut. xxvii. 16, תְּמַנְּגֵל אֲבָנָם, the exact counterpart of Exod. xxi. 17, quoted by S. Matthew here, is ἀτιμάζων. Gen. xvi. 4, 5, Is. xvi. 14, and 2 Sam. xix. 44, נִתְלַקְתָּה עַזְוָה, “why hast thou despised us?” Hence we see that κακολογέω = ἀτιμάζω in V. A. But לְלַקֵּה Pi. means “curse” also; Gen. viii. 21, xii. 3. And so the two senses have been confounded together and a wrong interpretation given. Better to translate “he that makes light of,” “disregards the claims of” his father and mother, so as to refuse to assist them, on the plea of a previous offering of his money to God’s service. For κορβᾶν see M. xxvii. 6.

11. See Mk. vii. 2, 15, Acts x. 14, 28, xi. 8, Rom. xiv. 14. κοινός = “unclean.” No such use of word in

12 στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. Τότε προσέλθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν 13 λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα [φυτείᾳ] 14 ἦν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζώθησεται. ἀφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, 15 ἀμφότεροι εἰς βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν 16 αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν. ὁ δὲ εἶπεν, [Ἀκμὴν] καὶ 17 ὑμεῖς ἀσύνετοί ἔστε; οὐ νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ 18 στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; τὰ 19 κεῖνα κοινοῖ τὸν ἄνθρωπον. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδομαρτυρίαι, βλασφημίαι. ταῦτα ἔστιν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν, οὐ κοινοῦ τὸν ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου 22 καὶ Σιδῶνος. καὶ ᾧδον γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν λέγουσα, Ἐλέησόν με, Κύριε *νιὸς* Δανιὴλ. 23 ἡ θυγάτηρ μου κακῶς δαιμονίζεται. ὁ δὲ *οὐκ ἀπεκρίθη αὐτῇ λόγον.* καὶ προσέλθόντες οἱ μαθηταὶ αὐτοῦ [ἡρώτουν] αὐτὸν 24 λέγοντες, [Ἄπόλυσον] αὐτὴν, ὅτι κράζει ὅπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ *εἰς τὰ πρόβατα τὰ ἀπολιθότα οἴκου Ἰσραὴλ.* ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, 26 Κύριε, βοήθει μοι. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔξεστιν λαβεῖν 27 τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοὺς κυναρίοις. ἡ δὲ εἶπεν, Ναὶ, Κύριε· καὶ γὰρ τὰ κυνάρια ἔσθλει ἀπὸ τῶν ψιχίων τῶν πιπτόντων 28 ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ω γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἕπθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἤλθεν παρὰ τὴν θάλασσαν 30 τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὅρος ἐκάθητο ἐκεῖ. καὶ προσῆλθον αὐτῷ ὅχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, κωφοὺς, τυφλοὺς, κυλλοὺς καὶ ἐτέρους πολλοὺς, καὶ ἐρρίψαντας αὐτοὺς παρὰ 31 τοὺς πόδας αὐτοῦ· καὶ ἐθεράπευσεν αὐτοὺς, ὥστε τὸν ὅχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ

V.A.: but it stands for Νιὸς in 1 Macc.
i. 50, 65, θύειν σέεια καὶ κτήνη κοινὰ and μὴ φαγεῖν κοινά, and Josephus *A. J.* XII. 12, 13, κοινὸς ἄνθρωπος and κοικὸν βλον, as in Acts x. 28, ἄνθρ. κ. = “gentilis, homo profanus.”

23. ΛΝΣ = αἰτέω and ἐρωτάω. V.A. constantly misplaces the two, putting one for the other: as also N.T. writers, L. iv. 38, J. iv. 31, 1 Thess. v. 12, 1 John v. 16.

χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.

Ο δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, 32 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἡδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν [τῇ] φάγωσιν· καὶ [ἀπολῦσαι] αὐτοὺς μῆστεις οὐ θέλω, μή ποτε ἐκλυνθῶσιν ἐν τῇ ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ 33 μαθηταὶ, Πόθεν ἡμῖν ἐν ἐρημαὶ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; 34 οἱ δὲ εἶπον, Ἐπτὰ, καὶ ὀλίγα ἵχθύδια. καὶ ἐκέλευσεν τοὺς ὄχλοις 35 ἀναπεσεῖν ἐπὶ τὴν γῆν. καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς 36 ἵχθύας εὐχαριστήσας ἐκλασεν καὶ ἐδώκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοὺς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ 37 τὸ περισσεῦν τῶν κλασμάτων ἥραν ἑπτὰ σπυρίδας πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχλιοι ἄνδρες χωρὶς γυναικῶν καὶ 38 παιδίων. καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ 39 ἥλθεν εἰς τὰ ὄρια Μαγαδάν.

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες CAP. 16 ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. ὁ δὲ 2 ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας γενομένης λέγετε, Εὐδίᾳ, πυρράζει γάρ ὁ οὐρανός. καὶ πρωὶ, Σήμερον χειμῶν, πυρράζει γάρ στυγνά· 3 ζῶν ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; γενεὰ πονηρὰ καὶ 4 *μοιχαλὶς* σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπέλαθοντο ἄρτους 5 λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, *Οράτε καὶ προσέχετε ἀπὸ 6 τῆς ζύμης* τῶν Φαρισαίων καὶ Σαδδουκαίων. οἱ δὲ διελογίζοντο 7 ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν. γινούς δὲ ὁ Ἰησοῦς 8 εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν 9 πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς ἑπτὰ 10 ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε; πῶς 11 οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς 12 ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. τότε συνῆκαν ὅτι οὐκ 13 εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου 13 ἥρωτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἀνθρώποι εἶναι τὸν νίδον τοῦ ἀνθρώπου; οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν 14 βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἔτεροι δὲ Ἰερεμίαν ἢ ἔνα τῶν προ-

- 15 φητῶν. λέγει αὐτοῖς, Ὄτι μείς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς
 16 δὲ Σίμων Πέτρος εἶπεν, Σὺ εἰς ὁ Χριστὸς ὁ νίδος τοῦ Θεοῦ τοῦ
 17 ζῶντος. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶς, Σίμων
 Βαριωνᾶ, ὅτι *σὰρξ καὶ αἷμα* οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ
 18 μου ὁ ἐν οὐρανοῖς. καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ¹
 ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ *πύλαι ἄδου*
- 19 οὐ κατισχύσουσιν αὐτῆς. καὶ δώσω σοι τὰς κλεῖδας τῆς βασιλείας
 τῶν οὐρανῶν, καὶ ὃ ἀν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς
 οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς
 20 οὐρανοῖς. τότε διεστελλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι
 αὐτός ἔστιν ὁ Χριστός.
- 21 Ἀπὸ τότε ἥρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ
 ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν *ἀπὸ*
 τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκταν-
 22 θῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν
 ὁ Πέτρος λέγει αὐτῷ ἐπιτιμῶν, **"Ιλεώς σοι,* Κύριε· [οὐ μὴ ἔσται
 23 σοι τοῦτο.] ὃ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, "Τπαγε ὀπίσω μου,
 Σατανᾶ· σκάνδαλον εἰ μου, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ
 τῶν ἀνθρώπων.
- 24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω
 μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ,
 25 καὶ ἀκολουθείτω μοι. ὃς γάρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
 ἀπολέσει αὐτήν· ὃς δ' ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ,
 26 εὑρήσει αὐτήν. τι γάρ ἀφεληθήσεται ἀνθρωπος, ἐὰν τὸν κόσμον
 ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιώθῃ; ἢ τί δώσει ἀν-
 27 θρώπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; μέλλει γάρ ὁ νίδος τοῦ
 ἀνθρώπου ἔρχεσθαι *ἐν τῇ δόξῃ* τοῦ πατρὸς αὐτοῦ μετὰ τῶν
 ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν
 28 αὐτοῦ. ἀμὴν λέγω ὑμῖν, εἰσίν τινες ὡδε ἔστωτες οἵτινες οὐ μὴ

Cap. XVI. 18. πύλαι ἄδου] i.e. “the Powers of Hades:” the gate of the city was, on fit occasions, the place of the tribunal, or throne of the judge or chief ruler. Deut. xxi. 19, Jerem. xxxviii. 7, Lam. v. 14, Esth. iv. 2, v. 13, Dan. ii. 49, Amos v. 15. Hence it came to be a term for “the king’s court;” “the central seat of empire;” as with the Turks at this day; “the Porta Sublimis,” “the Sublime Porte.”

22. For πλύκη, (“vox indignantis, detestantis,” Gesen.,) “profanum habeat tibi,” V. A. once has μηδαμῶς, 1 Sam.

xii. 23, הַגְּהִלָּה אֲטַמָּה לִי הַלְּילִית, emol μηδαμῶς τοῦ ἀμαρτεῖν τῷ Κυρίῳ (an instance of strange obscuration of all meaning by literal translation): but generally Ιλεώς σοι, 1 Chr. xi. 19, 2 Sam. xx. 20. Supposed to be a form of “God be merciful to you,” “God forbid.” Schl. and Grimm quote Ἰλεως as an adjective.

26. “What will he have to give in exchange for his lost soul,” at the last day? The different meanings of ψυχὴ (life and soul) in 25 and 26 make the passage difficult to translate. See x. 39.

γεύσωνται θανάτου ἔως ἣν ἴδωσιν τὸν νίδον τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ μεθ' ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ ^{CAP} 17 Ἱάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὅρος ὑψηλὸν κατ' ἴδιαν· καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, ² καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἵματα αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἴδοις ἀφθη αὐτοῖς Μωυσῆς καὶ ³ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν ⁴ τῷ Ἰησοῦ, Κύριε, καλόν ἐστιν ἡμᾶς ὅδε εἶναι· εἰ θέλεις, ποιήσω ὅδε τρεῖς σκηνὰς, σοὶ μίαν καὶ Μωυσέν μίαν καὶ Ἡλίᾳ μίαν. ἔτι ⁵ 5 αὐτοῦ λαλοῦντος, ἴδοις νεφέλη φωτεινὴ ἐπεσκιάσεν αὐτὸν, καὶ ἴδοις φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὐτός ἐστιν ὁ νιός μου ὁ ἀγαπητὸς, *ἐν φῳ εὐδόκησα.* ἀκούετε αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ⁶ 6 ἐπεσαν *ἐπὶ πρόσωπον αὐτῶν* καὶ ἐφοβήθησαν σφόδρα. καὶ ⁷ 7 προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε. ἐπάραντες δὲ τοὺς ὄφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰς ⁸ 8 μὴ τὸν Ἰησοῦν μόνον. καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους ἐνε- ⁹ 9 τείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἴπητε τὸ ὄραμα [ἔως οὗ] ὁ νιὸς τοῦ ἀνθρώπου ἐκ νεκρῶν [ἔγερθῇ]. καὶ ἐπηρώτησαν αὐτὸν ¹⁰ 10 οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ¹¹ 11 ἔρχεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἡλίας ἥδη ¹² 12 ἥλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλὰ *ἐποίησαν ἐν αὐτῷ* ὅσα ἥθελησαν· οὕτως καὶ *ὅ νιὸς τοῦ ἀνθρώπου* μέλλει πάσχειν ὑπ’ ¹³ 13 αὐτῶν. τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ ¹⁴ εἶπεν αὐτοῖς.

Καὶ ἐλθὼν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἀνθρωπος γονυπε- ¹⁴ ¹⁵ τῶν αὐτὸν καὶ λέγων, Κύριε, ἐλέησόν μου τὸν νίδον, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὄδωρ. καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ¹⁶ 16 ἥδυνήθησαν αὐτὸν θεραπεῦσαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ¹⁷ 17 Ὡ γενεὰ ἄπιστος καὶ διεστραμένη, ἔως πότε μεθ' ὑμῶν ἔσομαι; ἔως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὥδε. καὶ ἐπετίμησεν ¹⁸ 18 αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον· καὶ ἐθε- ραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ ¹⁹ 19 μαθηταὶ τῷ Ἰησοῦ κατ’ ἴδιαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἥδυνήθημεν ἐκβαλεῖν αὐτό; ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν ²⁰

Cap. XVII. 2. See v. 16.

12. ἐποίησαν ἐν αὐτῷ] Is. v. 4 בְּנֵי יִהְיֶה אָלָי כִּכְרַבְלָה תֹּשֶׁעַל הַמָּ

γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῦτε τῷ
ὅρει τούτῳ, Μετάβα ἐνθει ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν [ἀδυνα-
τήσει] ὑμῖν. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ *ἐν
προσευχῇ καὶ νηστείᾳ.*

22 Ἐναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ
Ἰησοῦς, Μέλλει ὁ νίδιος τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας
23 ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθή-
σεται. καὶ ἐλυπήθησαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοῦμ προσῆλθον οἱ τὰ δί-
δραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν
25 οὐ τελεῖ τὰ δίδραχμα; λέγει, Να. καὶ ἐλθόντα εἰς τὴν οἰκίαν
προέθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βα-
σιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνοντιν τέλη ἢ κῆνσον; ἀπὸ τῶν
26 νιῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; λέγει αὐτῷ, Ἀπὸ τῶν ἀλλο-
τρίων. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί εἰσιν οἱ νιοί.
27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θύλασσαν βάλε
ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἵχθυν ἄρουν, καὶ ἀνοίξας τὸ
στόμα αἵτοιν εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοὺς [ἀντὶ]
ἔμοιν καὶ σοῦ.

CAP. 18. 1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες,
2 Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; καὶ προσ-
3 καλεσάμενος παιδίον ἔστησεν αἴτο δὲν μέσῳ αὐτῶν καὶ εἶπεν,
4 Ἄμην λέγω ὑμῖν, ἐὰν μὴ [στραφῆτε] καὶ γένησθε ὡς τὰ παιδία,
5 οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. δοστις οὖν
ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν [ὁ μείζων]
6 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. καὶ ὃς ἀν δέξηται ἐν παιδίον τοι-
7 οῦτον *ἐπὶ τῷ ὀνόματι* μου, ἐμὲ δέχεται. ὃς δὲ ἀν σκανδαλίσῃ
ἔνα τῶν μικρῶν τούτων *τῶν πιστεύοντων εἰς ἐμὲ,* συμφέρει αὐτῷ
ἵνα κρεμασθῇ μύλος ὄνικὸς *εἰς τὸν τράχηλον* αὐτοῦ καὶ κατα-
ποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ *ἀπὸ
τῶν σκανδάλων.* ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ

27. Strange use of ἀντὶ: not found in V.A.: in which the word very rarely occurs.

Cap. XVIII. 3, v. 18. ἀμὴν only found three times in V.A., 1 Chr. xvi. 36, Neh. v. 13, viii. 8; and in these only to show the very word used. Elsewhere it is rendered by ἀληθῶς and γένοιτο, which comprise its two meanings as used by us severally at the end of Creed or Prayer, Ps. xli. 14, Jerem. xxviii. 6, Jerem. xi. 5.

5. ἐπὶ τῷ ὀνόματι μου]= נַעֲמָן לְגַע.

7. σκάνδαλον V.A. passim for לִשְׁבָּדָה from לִשְׁבָּד, “to stumble,” e.g. Lev. xix. 14, and for שְׁבָּדָם, “a springe,” Judges viii. 27, “anything that catches the feet and upsets a man,” or “makes him stumble.” Lexicographers limit the use of the word to V.A. and N.T. ἀπὸ τ. σκ. for נַעֲמָן “in consequence of:” or “because of.” (vii. 16.)

ἀνθρώπῳ ἐκείνῳ δι’ οὐ τὸ σκάνδαλον ἔρχεται. εἰ δὲ ἡ χεὶρ σου 8
ἡ ὁ πούς σου σκανδαλίζει σε, ἔκκοφον αὐτὸν καὶ βάλε ἀπὸ σου·
καλόν σοι ἔστιν εἰςελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο
χεῖρας ἡ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ 9
εἰ ὁ ὄφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
σου· καλόν σοι ἔστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἡ δύο
ὄφθαλμοὺς ἔχοντα βληθῆναι *εἰς τὴν γέενναν τοῦ πυρός.* Ὁράτε ΙΟ
μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γάρ ύμῖν ὅτι
οἱ ἄγγελοι αὐτῶν διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρός
μου τοῦ ἐν οὐρανοῖς. τί ύμῖν δοκεῖ; ἐὰν γένηται τινι ἀνθρώπῳ 12
ἔκατὸν πρόβατα καὶ πλανηθῆ ἐν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνεγή-
κοντα ἐννέα ἐπὶ τὰ ὅρη καὶ πορευθεὶς ξητεῖ τὸ πλανώμενον; καὶ 13
ἐὰν γένηται εὑρεῦν αὐτὸν, ἀμὴν λέγω ύμῖν ὅτι χαίρει ἐπ’ αὐτῷ
μᾶλλον ἡ ἐπὶ τοῖς ἐνεγήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.
οὕτως *οὐκ ἔστιν θέλημα ἔμπροσθεν* τοῦ πατρός μου τοῦ ἐν 14
οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων. Ἐὰν δὲ ἀμαρ- 15
τήσῃ ὁ ἀδελφός σου, ὑπαγε ἔλεγχον αὐτὸν *μεταξὺ σοῦ καὶ αὐ-
τοῦ μόνου.* ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. ἐὰν 16
δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἔνα ἡ δύο, ἵνα ἐπὶ στόματος
δύο μαρτύρων ἡ τριῶν [σταθῆ πᾶν ῥῆμα]. ἐὰν δὲ παρακούσῃ 17
αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,
ἔστω σοι ὥσπερ [ὅ ἐθνικὸς καὶ ὁ τελώνης]. Ἀμὴν λέγω ύμῖν, 18
ὅσα ἀν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν
λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. Πάλιν λέγω ύμῖν 19
ὅτι ἐὰν δύο συμφωνήσουσιν ἐξ ύμῶν ἐπὶ τῆς γῆς περὶ [παντὸς]
πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός
μου τοῦ ἐν οὐρανοῖς. οὐ γάρ εἰσιν δύο ἡ τρεῖς *συνηγμένοι εἰς τὸ 20
ἔμὸν δονομα,* ἐκεῖνοι εἰμὶ ἐν μέσῳ αὐτῶν.

Τότε προσελθὼν ὁ Πέτρος ἐπεν αὐτῷ, Κύριε, ποσάκις ἀμαρ- 21
τήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἔως ἐπτάκις;

8. As the Hebrews had no comparative form, so we meet the same omission in V. A. as here. καλὸν...ἡ = נְכֹז בָּם. Ps. cxviii. 8, ἀγαθὸν πεποιθέναι ἐπὶ Κύριον ἡ ἐπ’ ἀνθρωπον. Tob. iii. 6, λυσιτελέ² μοι ἀποθανεῖν ἡ ζῆν, which exactly parallels L. xvii. 2, L. xviii. 14, οὗτος κατέβη δεδικαιωμένος ἡ ἐκένων.

12. ἀφίημι, “send away, let go, quit hold of, let alone,” easily slides into “leave,” a constant sense of it in V.A. and N.T., e.g. xxiii. 38, xxiv. 2, Mk. xii. 19, 21, xiv. 50, John x. 12. In Exod. ix. 21 V.A. has ἀφῆκε for בַּעֲזִיל and Ruth ii.

16, 2 Sam. xx. 3 הַעֲזָר שְׂנִיא, as ἀφῆκε, “which he had left to keep the house.”

14. θέλημα = εὐδοκία = δεκτόν = בְּנֵצֶר, xi. 26. Ps. xix. 15, קִיּוּבְלָן נְצָרְלָן הַרְחָבָה, ἔσονται εἰς εὐδοκίαν (i. e. ἔσονται δεκτὸν or θέλημα) ἔμπροσθεν σοῦ, V.A. Hence we may infer the process by which the expression οὐκ ἔστι θελ. ἔμπρ. τ. πατρὸς came into our text.

16. Every thing may be settled.

20. The exact parallel to this is found in the Hebrew “פִּי מְשֻׁלָּחַ הוּא”, Isai. Ix. 9 (V.A. διὰ τὸ δονομα) and Jerem. iii. 17.

22 λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἔως ἐπτάκις, ἀλλὰ ἔως ἐβ-
 23 δομηκοντάκις ἐπτά. διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
 ἀνθρώπῳ βασιλεῖ, ὃς ἡθέλησεν συνάραι λόγου μετὰ τῶν δούλων
 24 αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσήχθη αὐτῷ εἰς ὄφει-
 25 λέτης μυρίων ταλάντων. [μῇ] ἔχοντος δὲ αὐτοῦ ἀποδούναι ἐκέ-
 λευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ
 26 τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος
 προσεκύνει αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα
 27 ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέ-
 28 λυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἔξελθὼν δὲ ὁ δοῦλος
 ἐκεῖνος εὑρεν ἔνα τῶν συνδούλων αὐτοῦ ὃς ὥφειλεν αὐτῷ ἐκατὸν
 δηνάρια, καὶ κρατήσας αὐτὸν ἔπινυγεν λέγων, Ἀπόδος εἴ τι ὄφει-
 29 λεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων,
 30 Μακροθύμησον ἐπ' ἐμὲ, καὶ ἀποδώσω σοι. ὃ δὲ οὐκ ἡθελεν, ἀλλὰ
 ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἔως ἀποδῷ τὸ ὄφειλόμενον.
 31 Ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα,
 32 καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ πάντα τὰ γενόμενα. τότε
 προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ,
 πᾶσαν τὴν ὄφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·
 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κάγῳ σὲ ἡλέησα;
 34 καὶ ὅργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοὺς βασανισταῖς
 35 ἔως οὗ ἀποδῷ πᾶν τὸ ὄφειλόμενον. οὕτως καὶ ὁ πατήρ μον ὁ
 οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἔκαστος τῷ ἀδελφῷ αὐτοῦ
 ἀπὸ τῶν καρδιῶν ὑμῶν.

CAP.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆ-
 ρεν ἀπὸ τῆς Γαλιλαίας καὶ ἤλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν
 2 τοῦ Ἰορδάνου. καὶ ἤκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθερά-
 πευσεν αὐτοὺς ἐκεῖ.

3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέ-
 γοντες, *Ἐὶς ἔξεστιν* ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν
 4 αὐτίαν; ὃ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας
 5 ἀπ' ἀρχῆς ἀρσεν καὶ θῆλυ ἐποίησεν αὐτούς; καὶ εἶπεν, "Ενεκα
 τούτου καταλείψει ἀνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
 κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ *ἔσονται οἱ δύο εἰς σάρκα
 6 μίαν.* ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ Θεὸς
 7 συνέξευξεν, ἀνθρωπος μὴ χωριζέτω. λέγουσιν αὐτῷ, Τί οὖν Μωυ-
 8 σῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι; λέγει
 αὐτοῖς, **Οτι* Μωυσῆς *πρὸς* τὴν σκληροκαρδίαν ὑμῶν ἐπέ-
 τρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν. ἀπ' ἀρχῆς δὲ οὐ

γέγονεν οὕτως. λέγω δὲ ὑμῖν, ὃς ἀν ἀπολύσῃ τὴν γυναικαν αὐτὸν 9
μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχάται, καὶ ὁ ἀπολελυμένην
γαμήσας μοιχάται. λέγουσιν αὐτῷ οἱ μαθηταὶ, Εἰ οὕτως ἔστιν 10
[ἢ αἵτια] τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι.
ό δὲ εἶπεν αὐτοῖς, Οὐ πάντες [χωροῦσιν] τὸν λόγον ἀλλ' οἷς δέ- 11
δοται. εἰσὶν γὰρ εὐνούχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν 12
οὕτως, καὶ εἰσὶν εὐνούχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώ-
πων, καὶ εἰσὶν εὐνούχοι οἵτινες εὐνούχισαν ἑαυτὸν διὰ τὴν βασι-
λείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς 13
καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ὁ δὲ Ἰησοῦς 14
εἶπεν, Ἀφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς μέ·
τῶν γὰρ τοιούτων ἔστιν ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς 15
χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

Καὶ ἴδον [εἰς] προσελθὼν αὐτῷ εἶπεν, Διδάσκαλε, τί ἀγαθὸν 16
ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾶς 17
περὶ τοῦ ἀγαθοῦ; εἰς ἔστιν ὁ ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ζωὴν
εἰσελθεῖν, τήρει τὰς ἐντολάς. λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς 18
εἶπεν, Τὸ * οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδο-
μαρτυρήσεις,* τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις 19
τὸν πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος, Πάντα 20
ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰησοῦς, Εἴ θέλεις 21
τέλειος εἶναι, ὑπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς
πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.
ἀκούσας δὲ ὁ νεανίσκος ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτή- 22
ματα πολλά.

‘Ο δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἐμὴν λέγω ὑμῖν ὅτι 23
πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.
πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἔστιν κάμηλον διὰ τρυπήματος 24
ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν.
ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα 25
δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ 26
ἀνθρώποις τούτῳ ἀδύνατόν ἔστιν, παρὰ δὲ Θεῷ πάντα δυνατά.

10. *altrā*] Only instance of this sense in N.T. None in V.A.

18. **πζῆτη η̄.** Same in LXX. A strong example of Hebr. use of Future for Imperative: as in English also, “Thou shalt not kill;” apparently, but not really: for “shall” there is not future at all. But the Greek future form has no possibility of such double meaning as Hebr.

and Engl. have. The expression in text is a Hebrew idiom turned word for word into Greek, intelligible to Orientals, but at variance with the grammar and genius of the language.

23. **δυσκόλως,** “with hard effort,” “with reluctance,” fits in with the young man’s sorrow.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, ὸ Ιδού ἡμεῖς ἀφήκαμεν
28 πάντα καὶ ἡκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι,
ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ νιὸς τοῦ ἀνθρώπου [ἐπὶ¹
θρόνου] δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους
29 κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὅστις ἀφῆκεν
ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας
ἔνεκεν τοῦ ὄνόματός μου, πολλαπλασίονα λήμψεται καὶ ζωὴν
30 αἰώνιον κληρονομήσει. πολλοὶ δὲ ἔσονται πρῶτοι ἐσχατοι καὶ
CAP. ἐσχατοι πρῶτοι.

20 Ὁμοία γαρ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ,
ὅστις ἔξῆλθεν [ἄμα πρώτῳ] μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα
2 αὐτοῦ. συμφωνήσας δὲ μετὰ τῶν ἐργατῶν [ἐκ δηναρίου] τὴν
3 ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. καὶ ἔξελθὼν
περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς.
4 κάκείνοις εἶπεν, Ὄπαγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ [ὁ ἐὰν ἦ]
5 δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. πάλιν δὲ ἔξελθὼν περὶ ἕκτην
6 καὶ ἐνάτην ὥραν ἐποίησεν ὥσταύτως. περὶ δὲ τὴν ἑνδεκάτην ἔξελθὼν
εἶρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ᾖδε ἐστήκατε ὅλην τὴν
7 ἡμέραν ἀργοὶ; λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει
8 αὐτοῖς, Ὄπαγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. δύσιας δὲ γενομένης
λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς
ἐργάτας καὶ ἀπόδοσ αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων
9 ἕως τῶν πρώτων. καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον
10 ἀνὰ δηνάριον. καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον
11 [λήμψονται] καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί. λαβόντες δὲ
12 ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες, Οὗτοι οἱ ἐσχατοι μίαν
ἄραν ἐποίησαν, καὶ ἵσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν
13 τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα; ὁ δὲ ἀποκριθεὶς εἶπεν ἐν
14 αὐτῷ, Ἐταῦρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφάνησάς μοι; ἄρον
τὸ σὸν καὶ ὑπαγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.
15 οὐκ ἔξεστίν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; *εἰ ὁ ὄφθαλμός σου

28. Note change of case after ἐπί.

Cap. XX. 2. “With the men he found there who worked-at-a-denarius per day.” ἐργ. ἐκ. δ.] Have we any authority for such a rendering in class. authors? Schleusner cites cap. xxvii. 7, Acts i. 18. I see no parallel to this passage in them.

12. W. & W. suggest “have made one hour;” as if by an idiom, corresponding to our own in English: and cite Acts xv.

33, xviii. 23, xx. 3, and James iv. 13. Schl. quotes Ruth ii. 19 נִשְׁעַן גָּאֵל, ποῦ ἐποίησας; Semel in N. T.

15. Deut. xv. 9, רְחִמָּה בְּנֵי עֲבֹדֶת. V.A. πονηρεύσηται ὄφθαλμός σου τῷ ἀδελφῷ σοῦ, “envy, grudge.” Tobit iv. 7, I find no instances of πονηρός with this force in V.A. but in Apocr. Sir. xiv. 10, xxxi. 14.

πονηρός ἔστιν ὅτι ἐγὼ ἀγαθός εἰμι*; οὗτως ἔσονται οἱ ἔσχατοι 16 πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς 17 δώδεκα κατ' ἵδιαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς, Ἐδού ἀναβαίνομεν 18 εἰς Ἱεροσόλυμα, καὶ ὁ νιὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν [αὐτὸν θανάτῳ] καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστι- 19 γῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆσεται.

Τότε προσῆλθεν αὐτῷ ἡ μῆτηρ τῶν νιῶν Ζεβεδαίου μετὰ τῶν 20 νιῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ. ὁ δὲ 21 εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, [Εὖπε] ὅνα καθίσωσιν οὗτοι οἱ δύο νιοί μου εἰς ἑκ δεξιῶν σου καὶ εἰς ἑξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οἴκ οὔδατε 22 [τι] αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγούσιν αὐτῷ, Δυνάμεθα. λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου 23 πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ εἰς εὐωνύμων, εὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οὐς ἡτοίμασται ὑπὸ τοῦ πατρός μου. ἀκούσαντες δὲ οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ 24 δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οὔδατε ὅτι οἱ ἄρχοντες 25 τῶν ἔθνων κατακύριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἔσται ἐν ὑμῖν ἀλλ' [ὅς ἐὰν] θέλῃ ἐν ὑμῖν 26 μέγας γενέσθαι, ἔστω ὑμῶν διάκονος, καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν 27 εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος· ὥσπερ ὁ νιὸς τοῦ ἀνθρώπου 28 οὐκ [ἡλθεν διακονηθῆναι,] ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ ἡκολούθησεν αὐτῷ 29 ὄχλος πολύς. καὶ ἵδον δύο τυφλοὶ καθήμενοι παρὰ τὴν ἑδονή, 30 ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, νιὸς Δαυίδ. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ὅνα [σιωπήσωσιν]. 31 οἱ δὲ μεῖζον ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, νιὸς Δαυίδ. καὶ στὰς ὁ Ἰησοῦς [ἐφώνησεν] αὐτοὺς καὶ εἶπεν, Τί θέλετε 32 ποιῆσαι ὑμῖν; λέγοντες αὐτῷ, Κύριε, ὅνα ἀνοιγῶσιν οἱ ὁφθαλμοὶ 33 ἡμῶν. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, 34 καὶ εὐθέως ἀνέβλεψαν καὶ ἡκολούθησαν αὐτῷ.

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθσφαγῆ 21 εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητὰς λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ 2

24. “About the two brothers.”

25. “Lord it over them.” “Keep them under and down by arbitrary power.”

CAP.
28. Extreme instance of inf. after verb intrans., answering to inf. with ? in Hebr.

εὐθέως εύρήσετε ὅνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες
 3 ἄγετέ μοι. καὶ ἔάν τις ὑμῖν εἶπη τι, ἐρέιτε ὅτι ὁ Κύριος αὐτῶν
 4 χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. [τοῦτο δὲ γέγονεν
 5 ἵνα πληρωθῇ] τὸ ρήθεν διὰ τοῦ προφήτου λέγοντος, Εἴπατε τῇ
 θυγατρὶ Σιών, Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρᾶς, ἐπιβε-
 6 βηκὰς ἐπὶ ὅνον καὶ ἐπὶ πῶλον νιὸν ὑποζυγίου. πορευθέντες δὲ
 οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς,
 7 ἥγαγον τὴν ὅνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ
 8 ἴμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. [ό δὲ πλεῖστος ὄχλος]
 ἐστρωσαν ἑαυτῶν τὰ ἴμάτια ἐν τῇ ἑδῷ, ἄλλοι δὲ ἐκοπτον κλάδους
 9 ἀπὸ τῶν δένδρων καὶ ἐστρώνυντο ἐν τῇ ἑδῷ. οἱ δὲ ὄχλοι οἱ
 προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, *Ωσαννὰ*
 τῷ νιῷ Δανίδ, εὐλογημένος ὁ ἔρχόμενος ἐν ὄνόματι Κυρίου,

Cap. XXI. 5. Quotation from V.A. **הַלְלוּ יְהוָה בְּפֶרֹמִים**, **אֱלֹאתְךָ ק.** ἐν τοῖς ὑψίστοις, V.A. not **בְּבָנָךְ**, which may possibly account for *sui*; literally "Thy King shall come for thee," "Thou shalt see thy King come." **לְךָ** is generally rendered by *sui* in V.A., whether it express "motion towards," or not.

9. Ps. cxviii. 25, **הָנָנָה יְהוָה** "O save us, we pray Thee;" "O be Thou our Saviour." They applied to Jesus, whether consciously or not, the words of the Messianic Psalm, and hailed Him "Son of David," "King," "Saviour." How are we to account for the dative *τῷ νιῷ Δ.*? We are expressly told they used *these very words*. Can it be, as it were, an ascription to Jesus—recognized as the Son of David, the true Messiah—of his Attribute of Saviour? Or were they possibly, in their ignorance of Hebrew, unaware of the exact force of the word, and thought of it only as an Act of Adoration, a Form of Praise—as unlearned Christians generally now-a-days—equivalent to "Honour," "Glory," "Praise," to the Son of David? Grimm translates *ώσ.*, *σῶσον δὴ*, by "propitius sis." And then, forgetting that both **הָנָנָה** and *σῶσον* are transitive, and require an accusative after them, renders *ώσ. τῷ νιῷ Δ.* "propitius sis filio Davidis," i.e. "Messiae," which is untenable.

There is another difficulty in the words *ἐν τοῖς ὑψ.*; not very great if we adopt the suggestion above of *ώσαννὰ* being used with no very distinct idea of its real meaning: for then the phrase, in their mouths, would be much the same as Ps. cxlviii. 1,

הַלְלוּ יְהוָה, אֱלֹאתְךָ ק. *ἐν τοῖς ὑψίστοις*, V.A.

If however we are to suppose them to have used the word with full understanding of its true meaning, then it becomes exceedingly difficult to connect *ἐν τοῖς ὑψίστοις* with it and explain it rightly. "Be Thou our Saviour in Heaven above," taking *ἐ. τ. ν.* = **בְּפֶרֹמִים**, is scarcely satisfactory.

May we hazard the interpretation, "Save us by the Most High," i.e. "in the name of the Most High"? Ps. liv. 3, **הַשְׂעִיר בְּשָׁמָךְ אֱלֹהִים**, 'Ο Θεός, ἐν τῷ ὀρ-ματὶ σου σῶσόν με, V.A. Now **עֲלֹהָם**, V.A. *ὑψίστος*, "Most High," is one of the Names of God, by which He is addressed and invoked. Ps. ix. 2, lvi. 2, xcii. 1, xcvi. 9, **עֲלֹהָם יְהָה**. In Dan. vii. 18, 22, 25, 27, we find **עֲלֹהָם יְהָה** in plural; V.A. *ὑψίστος*, without article, as *Kórios* constantly: Eng. V. "The Most High;" corresponding in structure and character to **לְלֹאָם**. Gesenius shows it to have been a name for God among the Phoenicians. If then the prayer **הָנָנָה בְּאֱלֹהִים**, "Save us in the name of God," "by the power of God," be possible; might not **בְּעֲלֹהִים** be a possible form also, and *ώσαννὰ ἐν τοῖς ὑψίστοις* its equivalent? I anticipate the obvious objection that we should, in that case, expect the singular and not the plural; and that **עֲלֹהָם** is, in point of fact, rendered by *ὑψίστος* in V.A. But the frequency of literal word-for-word translations from Hebrew and Chaldee in

ώσαννὰ ἐν τοῖς ψιστοῖς. καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα 10 ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστιν οὗτος; οἱ δὲ ὄχλοι II ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἔξέβαλεν 12 πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς, καὶ λέγει αὐτοῖς, Γέγραπται, 'Ο οἶκός 13 μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπῆλαιον ληστῶν. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ 14 καὶ ἐθεράπευσεν αὐτούς. ἴδοντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς 15 τὰ θαυμάσια ἡ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, 'Ωσαννὰ τῷ νίῳ Δαυὶδ, ἡγανάκτησαν καὶ εἰπαν 16 αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναΐ οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἰνον; καὶ καταλιπὼν αὐτοὺς ἔξῆλθεν ἔξω τῆς πόλεως 17 εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

Πρωίας δὲ ἐπαναγαγὰν εἰς τὴν πόλιν ἐπείνασεν. καὶ ἴδων 18 συκῆν [μίαν] ἐπὶ τῆς ὁδοῦ ἥλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὑρεν ἐν 19 αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται *εἰς τὸν αἰῶνα.* καὶ ἔξηράνθη παραχρῆμα ἡ συκῆ. καὶ ἴδοντες οἱ μαθηταὶ ἔθαύμασαν λέγοντες, [Πῶς πα- 20 ραχρῆμα] ἔξηράνθη ἡ συκῆ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἰπεν αὐτοῖς, 21 Ἄμην λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἀν τῷ ὅρει τούτῳ εἴπητε, "Ἄρθητε καὶ βλήθητε εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα ὅσα ἐὰν 22 αἰτήσητε ἐν τῷ προσευχῇ πιστεύοντες λήμψεσθε.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι 23 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, *Ἐν ποίᾳ ἔξουσίᾳ* ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἔξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἰπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κάγὼ 24 *λόγον ἔνα,* ὃν ἐὰν εἴπητέ μοι, κάγὼ ὑμῖν ἐρῶ *ἐν ποίᾳ ἔξουσίᾳ* ταῦτα ποιῶ. τὸ βάπτισμα τὸ Ιωάννου πόθεν ἦν; ἐξ οὐρανοῦ 25 ἦ ἔξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐδὺν 26 εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

the V.A.—the only witness to the practice of the time within our reach—suggests the possibility of such close clinging to the Hebrew form in a popular and ordinary Greek equivalent, even against analogy and strict preciseness and propriety of expression. See 1 Sam. xvii. 43
V.A. κατηράσατο τὸν Δαυὶδ ἐν τοῖς θεοῖς

αὐτοῦ for יְהוָה בָּרוּךְ־תְּהִלָּה, “he cursed David by (i.e. in the name of) his Gods.”

12. τὸ ἱερὸν] the sacred precinct; ὁ ναὸς, the Temple, the Sanctuary.

19. εἰς τὸν αἰῶνα=Μαλιγ?

ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ
 27 ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. καὶ ἀποκριθέντες τῷ Ἰησοῦ
 εἶπον, Οὐκ οἴδαμεν. ἐφη αὐτοῖς καὶ αὐτὸς, Οὐδὲ ἐγὼ λέγω ὑμῖν
 28 ἐν ποιᾳ ἔξουσίᾳ ταῦτα ποιῶ. Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἰχεν
 δόν τέκνα, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνουν, ὑπαγε σήμερον
 29 ἐργάζον ἐν τῷ ἀμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον
 30 δὲ μεταμεληθεὶς ἀπῆλθεν. προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως.
 31 οὐδὲ ἀποκριθεὶς εἶπεν, *Ἐγὼ* κύριε, καὶ οὐκ ἀπῆλθεν. τίς ἐκ τῶν
 δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, Ὁ πρῶτος λέγει
 αὐτοῖς οὐδὲ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι
 32 προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ἦλθεν γὰρ
 Ἰωάννης πρὸς ὑμᾶς ἐν ἑδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε
 αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ ὑμεῖς
 33 δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον [τοῦ πιστεῦσαι] αὐτῷ. Ἄλ-
 λην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις
 ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν
 ἐν αὐτῷ ληνὸν καὶ φύκοδόμησεν πύργον, καὶ ἔξεδετο αὐτὸν γεωργοῖς,
 34 καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν
 τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.
 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ [ὸν μὲν] ἔδειραν, [ὸν
 36 δὲ] ἀπέκτειναν, [ὸν δὲ] ἐλιθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους
 δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν νιὸν αὐτοῦ λέγων,
 38 Ἐντραπήσονται τὸν νιόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν νιὸν
 εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
 39 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ. καὶ λαβόντες
 40 αὐτὸν ἔξεβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. Ὅταν
 οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τὸ ποιήσει τοὺς γεωργοὺς
 41 ἐκείνους; λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτοὺς,
 καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδάσουσιν
 42 αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. λέγει αὐτοῖς ὁ Ἰησοῦς,
 Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Διθον ὃν ἀπεδοκίμασαν οἱ
 οἰκοδομοῦντες, οὗτος ἐγενήθη *εἰς κεφαλὴν γωνίας* παρὰ Κυρίου

30. Probably = יְנַחַן = iēon ἐγὼ V. A.
 Gen. xxii. 1, 1 Sam. iii. 8.

42. κεφαλὴ γωνίας, V. A. for שְׂנִיר
 הַגְּבֵדָה, Ps. cxviii. 22: ἀκρογωνιάσον λίθον,
 Is. xxviii. 16. Can it mean “the key-
 stone of the arch,” “the top or head of
 the angle,” “the crown of the pointed arch,”
 that binds all together? See Eph. ii. 20, iv.
 16, where the picture and description is

quite that of a key-stone, συναρμολογοῦντα
 καὶ συμβιβάζοντα the whole structure.
 Warburton, in his *Crescent and Cross*,
 speaks of very ancient arches in Egypt,
 supposed to be as old as Joseph's time.
 Hence we may suppose the Jews not
 altogether unacquainted with the use and
 properties of the arch.

αὐτῇ] V.A. for נְשָׁרָה fem.

έγένετο *αύτη,* καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; διὰ 43 τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ καὶ δοθήσεται ἔθνει *ποιοῦντι τοὺς καρποὺς* αὐτῆς. καὶ ἀκούσαντες 45 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν 46 τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον. CAP. 22

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν *ἐν παραβολαῖς* αὐτοῖς λέγων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, 2 ὅστις ἐποίησεν γάμους τῷ σιδῇ αἴτοῦ. καὶ ἀπέστειλεν τοὺς δούλους 3 αὐτοῦ [καλέσαι] τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἥθελον ἐλθεῖν. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς 4 κεκλημένοις, Ἰδού τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. οἱ δὲ 5 ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἔδιον ἀγρὸν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατῆσαντες τοὺς δούλους αὐτοῦ 6 ὕβρισαν καὶ ἀπέκτειναν. ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ 7 στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος 8 ἔτοιμός ἔστιν, οἱ δὲ κεκλημένοι οὐκ ἥσαν ἄξιοι. πορεύεσθε οὖν ἐπὶ 9 τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους. καὶ ἔξελθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον 10 πάντας ὅσους εὑρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. [εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι] τοὺς ἀνακει- 11 μένους εἶδεν ἐκεὶ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. καὶ 12 λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὡδε [μὴ] ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δήσαντες αὐτοῦ 13 πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ 14 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδύντων. πολλοὶ γάρ εἰσιν 15 κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

Τότε πορευθέντες οἱ Φαρισαῖοι [συμβούλιον ἔλαβον] ὅπως 15 αὐτὸν [παγιδεύσωσιν] ἐν λόγῳ. καὶ ἀποστέλλοντες [αὐτῷ] τοὺς 16 μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γάρ *βλέπεις εἰς πρόσωπον* ἀνθρώπων, εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἡ οὐ; 17 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο- 18 κριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσον. οἱ δὲ προσήνεγκαν 19 αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὰν αἵτη καὶ ἡ ἐπι- 20 γραφή; λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν 21

- 22 τὰ Καισαρὶς Καισαρὶ καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ· καὶ ἀκούσαντες ἔθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.
- 23 Ἐν ἑκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες
 24 [μὴ] εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε,
 Μωυσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπνυγαμβρεύσει
 25 ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ
 ἀδελφῷ αὐτοῦ. ήσαν δὲ παρ' ἡμῖν ἐπτὰ ἀδελφοί· καὶ ὁ πρῶτος
 γῆμας ἐτελεύτησεν, καὶ [μὴ] ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα
 26 αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὅμοιώς καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως
 27 τῶν ἐπτά. Ὅστερον δὲ πάντων ἀπέθανεν καὶ ἦ γυνή. ἐν τῇ ἀνα-
 28 στάσει οὖν τίνος τῶν ἐπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.
 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, [μὴ] εἰδότες τὰς
 30 γραφὰς [μηδὲ] τὴν δύναμιν τοῦ Θεοῦ. ἐν γὰρ τῇ ἀναστάσει οὔτε
 γαμοῦσιν οὔτε γαμίζονται, ἀλλ’ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσὶν.
 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥῆθὲν ὑμῖν
 32 ὑπὸ τοῦ Θεοῦ λέγοντος, Ἐγώ εἰμι ὁ Θεὸς· Αβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ
 33 καὶ ὁ Θεὸς Ἰακὼβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν ἀλλὰ ζώντων. καὶ
 ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
- 34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους
 35 συνήχθησαν ἐπὶ τὸ αὐτὸν, καὶ ἐπηρώτησεν εἰς ἔξ αὐτῶν νομικὸς πει-
 36 ράξων αὐτὸν, Διδάσκαλε, ποίᾳ ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ὃ δὲ ἔφη
 37 αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου *ἐν* ὅλῃ τῇ καρδίᾳ σου καὶ
 38 *ἐν* ὅλῃ τῇ ψυχῇ σου καὶ *ἐν* ὅλῃ τῇ διανοίᾳ σου. αὕτη ἔστιν ἡ
 39 μεγάλη καὶ πρώτη ἐντολή. δευτέρα δὲ ὅμοια αὐτῇ, Ἀγαπήσεις τὸν
 40 πλησίον σου ὡς σεαυτόν. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ
 νόμος κρέμαται καὶ οἱ προφῆται.
- 41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος νίός ἔστιν; λέγουσιν
 43 αὐτῷ, Τοῦ Δαυὶδ. λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ *ἐν* πνεύματι καλεῖ
 44 αὐτὸν κύριον λέγων, Εἶπεν Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν
 45 μου ἕως ἂν θῶ τοὺς ἔχθρους σου ὑποκάτω τῶν ποδῶν σου. εἰ οὖν
 46 Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς νίστις αὐτοῦ ἔστιν; καὶ οὐδεὶς ἐδύνατο
 ἀποκριθῆναι αὐτῷ *λόγον,* οὐδὲ ἐτόλμησέν τις ἀπ' ἑκείνης τῆς
 CAP. 23 λέγαντος, Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ
 2 λέγων, Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ
 3 Φαρισαῖοι. πάντα οὖν ἵστησαν εἰπώσιν ὑμῖν ποιήσατε καὶ τηρεῖτε,
 κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

25. ἀφῆκεν] xviii. 12, xxiii. 38, xxiv.

2.

34. ἐπὶ τὸ αὐτὸν]=**וְיַחֲדָה**, “together,”

V. A. Deut. xxii. 5, Ps. ii. 2.

[δεσμεύονται] δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ἄμους 4 τῶν ἀνθρώπων, τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοὺς 5 ἀνθρώποις. πλατύνονται γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνονται τὰ κράσπεδα, φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις 6 καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν 7 ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαβδί. ὑμεῖς δὲ μὴ 8 κληθῆτε ῥαβδί· εἰς γάρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἔστε. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γάρ 9 ἔστιν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. μηδὲ κληθῆτε καθηγηταὶ, ὅτι 10 καθηγητὴς ὑμῶν ἔστιν εἰς ὁ Χριστός. [ὅ δὲ μείζων] ὑμῶν ἔσται 11 ὑμῶν διάκονος. ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις 12 ταπεινώσει ἑαυτὸν ὑψωθήσεται.

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ, ὅτι κλείετε 13 τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γάρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. οὐαὶ ὑμῖν, 15 γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ, ὅτι [περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι] ἔνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν *υἱὸν γεέννης* διπλότερον ὑμῶν. οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, 16 οἱ λέγοντες, “Ος ἀν ὁμόσῃ *ἐν τῷ ναῷ,* οὐδέν ἔστιν ὃς δ’ ἀν ὁμόσῃ *ἐν τῷ χρυσῷ* τοῦ ναοῦ ὀφείλει. μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων 17 ἔστιν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν; καὶ, “Ος ἀν ὁμόσῃ 18 *ἐν τῷ θυσιαστήριῳ,* οὐδέν ἔστιν ὃς δ’ ἀν ὁμόσῃ *ἐν τῷ δώρῳ*” τῷ ἐπάνω αὐτοῦ, ὀφείλει. τυφλοὶ, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ 19 θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ὁ οὖν ὁμόσας ἐν τῷ θυσι- 20 αστηρίῳ ὁμινύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμινύει ἐν αὐτῷ καὶ ἐν τῷ κατοι- 21 κήσαντι αὐτόν· καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμινύει ἐν τῷ 22 θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. οὐαὶ ὑμῖν, 23 γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἀνθροῦ καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν. ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ ἀφεῖναι. ὁδηγοὶ τυφλοὶ, οἱ διωλίζοντες τὸν κώνωπα, τὴν 24

Cap. XXIII. II. Future for imperative, v. 48.

13. ἔμπροσθεν here for ἐναντίον, v. 16, and vice versâ, Mk. ii. 12. Gen. xxx. 30, ἔναντί, “ante me,” “ante meum adven-tum,” V. A. ἐναντίον ἐμοῦ. L. i. 17, ἐνώπιον for ἔμπροσθεν; and vice versâ M. xxv. 32.

15. νὴν γ.] “Criminal,” “repro-bate,” “felon.” v. 22, “one of the Ge-henna brood,” “one of those who repre-sent it and incur its penalties.” יִגְרַגְגָּה. Compare viii. 12, ol ὁ τῆς βασι-λείας, L. x. 6, ὁ εἰρήνης. xx. 36, ἀνα-stάσεως, 2 Thess. ii. 3, ἀπωλείας.

25 δὲ κάμηλον καταπίνοντες. οὐαὶ ὑμῖν, γραμματεῦς καὶ Φαρισαῖοι
 ὑποκριταὶ, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παρο-
 26 ψύδος, ἔσωθεν δὲ γέμουσιν [ἔξ] ἀρπαγῆς καὶ ἀκρασίας. Φαρισαῖε
 τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ
 27 ἐκτὸς αὐτοῦ καθαρόν. οὐαὶ ὑμῖν, γραμματεῦς καὶ Φαρισαῖοι ὑποκρι-
 ταὶ, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνον-
 ται ὠραῖοι, ἔσωθεν δὲ γέμουσιν ὁστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.
 28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν
 29 δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. οὐαὶ ὑμῖν, γραμματεῦς καὶ
 Φαρισαῖοι ὑποκριταὶ, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφήτων
 30 καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε, Εἴ ἥμεθα ἐν ταῖς
 ἥμέραις τῶν πατέρων ὑμῶν, οὐκ ἀν ἥμεθα [αὐτῶν κοινωνοὶ ἐν τῷ
 31 αἷματι] τῶν προφήτων. ὡστε μαρτυρεῖτε ἑαυτοῖς ὅτι νίοι ἐστε τῶν
 32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν
 33 πατέρων ὑμῶν. ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς
 34 κρίσεως τῆς γεέννης; διὰ τοῦτο ἴδού ἐγὼ ἀποστέλλω πρὸς ὑμᾶς
 προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἔξ αὐτῶν ἀποκτενεῖτε καὶ
 σταυρώσετε, καὶ ἔξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν
 35 καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα
 δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ
 δικαίου ἔως τοῦ αἵματος Ζαχαρίου νίοῦ Βαραχίου, ὃν ἐφονεύσατε
 36 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει πάντα
 37 ταῦτα ἐπὶ τὴν γενεὰν ταύτην. Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀπο-
 κτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους
 πρὸς αὐτὴν, ποσάκις ἡθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρό-
 πον ὅρνις ἐπισυνάγει τὰ νοσσία ὑπὸ τὰς πτέρυγας αὐτῆς, καὶ οὐκ
 38 ἡθελήσατε. ἴδού ἀφίεται ὑμῶν ὁ οἶκος ὑμῶν ἔρημος. λέγω γὰρ ὑμῖν,
 39 οὐ μή με ἰδοῦτε ἀπ’ ἄρτι ἔως ἀν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν
 ὀνόματι Κυρίου.

CAP. 24 Καὶ ἔξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ [προσῆλθον
 2 οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι] αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ὁ
 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν
 λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὡδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

25. γέμουσιν ἔξ ἀ. κ. ἀκ.] Not “full of” (as 27), but “filled from or by,” ex-tortion or excess. But compare L. xi. 39. The ποτήρων and παροψίς, though not used in such special sense by V.A., may perhaps mean here bowls and dishes, the cup and platter, in which the drink-offering and meat-offering were presented before God: the *externals of worship*.

26. ἵνα expresses not “the means,” but “the preparation:” not “in order that,” but “so that afterwards:” “cleanse the inside (the heart) first, as preliminary to cleansing the outside.” And as one element in the process, L. xi. 41, τὰ ἐνόντα δότε ἐλεημοσύνην, “give all you can in works of mercy.”

καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὅρους τῶν ἑλαιῶν προσῆλθον αὐτῷ 3
οἱ μαθηταὶ κατ’ ἴδιαν λέγοντες, Εἰπὲ ἡμῖν πότε ταῦτα ἔσται;
καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ *συντελείας τοῦ αἰῶνος;*
καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς 4
πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται *ἐπὶ τῷ ὄνόματί* μου λέγοντες, 5
Ἐγώ εἰμι ὁ Χριστὸς, καὶ πολλοὺς πλανήσονται. [μελλήσετε] 6
δὲ ἀκούειν πολέμους καὶ [ἀκοὰς] πολέμων ὄρâτε μὴ θροεῖσθε·
δεῦ γὰρ πάντα γενέσθαι, ἀλλ’ οὕπω ἔστιν τὸ τέλος. ἐγερθήσεται 7
γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλείᾳ ἐπὶ βασιλείᾳν, καὶ ἔσονται
λιμοὶ καὶ σεισμοὶ [κατὰ τόπους]. πάντα δὲ ταῦτα ἀρχὴ ὡδίνων. 8
τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ 9
ἔσεσθε μισούμενοι ἵππο πάντων τῶν ἔθνῶν διὰ τὸ ὄνομά μου. καὶ 10
τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ
μισήσουσιν ἀλλήλους. καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται 11
καὶ πλανήσουσιν πολλούς. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν 12
ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. ὁ δὲ ὑπομείνας εἰς τέλος, 13
οὗτος σωθήσεται. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς 14
βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν,
καὶ τότε ἥξει τὸ τέλος. "Οταν οὖν ἰδητε *τὸ βδέλυγμα τῆς 15
ἐρημώσεως* τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἔστὸς ἐν τόπῳ
ἀγίῳ, ὃ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν 16
ἐπὶ τὰ ὅρη, ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς 17
οἰκίας αὐτοῦ, καὶ ὃ ἐν τῷ ἀγρῷ μὴ [ἐπιστρεψάτω ὅπιστος ἄραι] 18
τὰ ἴματα αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς 19
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ 20
γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ. ἔσται γὰρ τότε 21
θλῖψις μεγάλη, οὐαὶ οὐ γέγονεν ἀπ’ ἀρχῆς κόσμου ἔως τοῦ νῦν
οὐδὲ οὐ μὴ γένηται. καὶ εἴ μὴ [ἐκολοβώθησαν] αἱ ἡμέραι ἐκεῖναι, 22
οὐκ ἀν ἐσώθη πᾶσα σάρξ. διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται
αἱ ἡμέραι ἐκεῖναι. τότε ἐάν τις ὑμῶν εἴπῃ, Ἰδοὺ ὡδε ὁ Χριστὸς, ἢ 23
ὡδε, μὴ πιστεύσῃτε. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο- 24
προφῆται, καὶ [δώσουσιν σημεῖα] μεγάλα καὶ τέρατα ὥστε πλανή-
σαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. Ἰδοὺ προείρηκα ὑμῖν. ἐὰν οὖν 25
εἴπωσιν ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ ἔστιν, μὴ ἐξέλθητε. Ἰδοὺ ἐν τοῖς

Cap. XXIV. 15. βδ. τ. ἐρημ.] V.A.
for **מִבְשָׂרַכְתִּי גַּרְגָּשִׁן**, Dan. xi. 31, the
qualifying genitive, borrowed from Hebr.,
“detestabile illud quo desolatio efficitur.”
“The desolating abomination” or “idol”
(Engl. Vn. passim), i.e. “the Eagle of
the Roman legions,” which was sacro-

sanct, “an idolatrous emblem, and the
very symbol of desolation.” W. & W.

18. **וְיָהִי, οὐαὶ**, vae: all the same sound
probably, or nearly so.

22. **אֲלֹ...לֹא** = “nullus, nihil,” is ren-
dered in V.A. **πᾶσα...οὐκ**, universally: e.g.
Ex. xii. 16, copied in N.T. as L. i. 38.

27 ταμείους, μὴ πιστεύσητε. ὡσπερ γὰρ ή ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἔως δυσμῶν, οὕτως ἔσται ή παρουσία τοῦ 28 νιού τοῦ ἀνθρώπου. [ὄπου ἐὰν] η̄ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ 29 ἀετοί. Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ η̄ σελήνη οὐδὲ σει τὸ φέγγος αὐτῆς, καὶ οἱ 30 ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν 31 σαλευθήσονται. καὶ τότε φανήσεται τὸ σημεῖον τοῦ νιού τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κέψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὅψονται τὸν νιὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ 32 οὐρανοῦ [μετὰ δυνάμεως καὶ δόξης πολλῆς]. καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ [μετὰ σάλπιγγος φωνῆς μεγάλης], καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων διὰ ἄκρων οὐρανῶν 33 ἔως ἄκρων αἰγάλων. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν. ὅταν η̄δη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, 34 γινώσκετε ὅτι ἐγγὺς τὸ θέρος· οὕτως καὶ ὑμεῖς ὅταν ἰδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἔστιν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν, οὐ 35 μὴ παρέλθῃ ἡ γενεὰ αὕτη ἔως ἂν πάντα ταῦτα γένηται. ὁ οὐρανὸς 36 καὶ η̄ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν 37 οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. ὡσπερ δὲ αἱ ἡμέραι τοῦ Νώε, 38 οὕτως ἔσται η̄ παρουσία τοῦ νιού τοῦ ἀνθρώπου. ὡς γὰρ η̄σαν ἐν ταῖς ἡμέραις τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, [ἄχρι η̄ς ἡμέρας] εἰσῆλθεν Νώε εἰς τὴν κιβωτὸν, 39 καὶ οὐκ ἔγνωσαν ἔως ἡλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἀπαντας, οὕτως 40 ἔσται η̄ παρουσία τοῦ νιού τοῦ ἀνθρώπου. τότε δύο ἔσονται ἐν τῷ 41 ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται· δύο ἀλήθουσαι ἐν τῷ 42 μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. γρηγορεῖτε οὖν, ὅτι 43 οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἐρχεται. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ η̄δει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἐρχεται, 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι η̄ [οὐ δοκεῖτε] ὥρᾳ ὁ νιὸς 45 τοῦ ἀνθρώπου ἐρχεται. Τίς ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ

31. *Μετὰ* with gen. has so essentially the idea of “societas,” that except with persons, or things personified, it is rarely found in classical authors. Hence its use in V.A. and N.T. is often perplexing. Ps. xvi. 11 for **πᾶς**, quoted Acts ii. 28, πληρώσεις με εὐθροσύνης μετὰ τοῦ προσώπου σου. L. xiv. 9, κατέχειν τὸν ἔσχατον τόπον μετ’ αἰσχύνης. Acts xv. 33 ἀπελύθησαν μετ’ εἰρήνης. Hebr. x. 22,

προσερχώμεθα μετ’ ἀληθινῆς καρδίας. We must not be misled by the coincidence between our idiom and the Hebrew, to think the use of *μετὰ* natural and grammatical in Greek, because “with,” in these and similar phrases, is so in English. —Compare Mk. xiii. 27, *ἀπ’ ἄκρου γῆς ἐώς ἄκρον οὐρανοῦ.* V. A. for **πᾶς** = “finis, extremitas.” Deut. iv. 32, xxviii. 64, *ἀπ’ ἄκρον...ἐώς ἄκρου.*

φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δούναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; μακάριος ὁ δούλος ἐκεῖνος ὃν 46 ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα. ἀμὴν λέγω ὑμῖν 47 ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ἐὰν δὲ 48 εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος ἐλθεῖν, καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίη δὲ 49 καὶ πίνῃ μετὰ τῶν μεθυόντων· ἥξει ὁ κύριος τοῦ δούλου ἐκείνου 50 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὕστρῳ ἣ οὐ γινώσκει, καὶ διχοτομήσει 51 αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται * ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.*

CAP. 25

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, 2 αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἔξηλθον εἰς ὑπάντησιν τοῦ νυμφίου. πέντε δὲ ἔξι αὐτῶν ἦσαν μωρὰὶ καὶ πέντε φρόνιμοι. 3 [αἵτινες μωραὶ,] λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' 3 ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ 4 τῶν λαμπάδων αὐτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι 5 καὶ ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ ὁ νυμφίος, 6 ἔξερχεοθεὶς ἐις ἀπάντησιν. τότε ἤγέρθησαν πᾶσαι αἱ παρθένοι 7 ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. αἱ δὲ μωραὶ ταῖς 8 φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἔλαιου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγονται, Μή ποτε 9 οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν. πορεύεσθε [μᾶλλον] πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυτᾶς. [ἀπερχομένων δὲ αὐτῶν 10 ἀγοράσαι] ἥλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ 11 λοιπαὶ παρθένοι λέγονται, Κύριε κύριε, ἀνοιξον ἡμῖν· ὁ δὲ ἀπο- 12 κριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. γρηγορεῖτε οὖν, 13 ὅτι οὐδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. Ὡσπερ γάρ ἀνθρωπος 14 ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ [φῷ μὲν] ἔδωκεν πέντε τάλαντα, φῷ δὲ δύο, 15 φῷ δὲ ἑν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως. πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο *ἐν αὐτοῖς* 16 καὶ ἐποίησεν ἄλλα πέντε τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν 17 ἄλλα δύο. ὁ δὲ τὸ ἑν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψεν τὸ 18 ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος 19 τῶν δούλων ἐκείνων καὶ συναλειπει λόγον μετ' αὐτῶν. καὶ προσελθὼν 20 ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας, ἵδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὐ, δοῦλε ἀγαθὲ καὶ πιστὲ, [ἔπι] 21

ὶλίγα] ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν
 22 χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν,
 Κύριε, δύο τάλαντά μοι παρέδωκας, ἵδε ἀλλα δύο τάλαντα ἔκερδησα.
 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὑ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὅλιγα ἡς
 πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
 24 σου. προσελθὼν καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἔγνων
 σε ὅτι σκληρὸς εἴ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ
 25 συνάγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα
 26 τὸ τάλαντόν σου ἐν τῇ γῇ· ἵδε ἔχεις τὸ σόν. ἀποκριθεὶς δὲ ὁ
 κύριος αὐτοῦ εἶπεν αὐτῷ, Ποιηρὲ δοῦλε καὶ ὀκνηρὲ, ἥδεις ὅτι θερίζω
 27 ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ἔδει σε οὖν
 βαλεῖν τὸ ἀργύριον μου τοῦς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην
 28 ἀν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον καὶ δότε
 29 τῷ ἔχοντι τὰ δέκα τάλαντα. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ
 περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ’
 30 αὐτοῦ. καὶ τὸν ἀχρείον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἔξωτερον·
 ἐκεὶ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 31 “Οταν δὲ ἔλθῃ ὁ νίδος τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες
 32 οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· καὶ
 συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ
 αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα
 33 ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ,
 34 τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ
 δεξιῶν αὐτοῦ, Δεῦτε *οἱ εὐλογημένοι τοῦ πατρός* μου, κλη-
 ρονομήσατε [τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς
 35 κόσμου]. ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
 36 ἐποτίσατέ με, ἔνος ἡμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιε-
 βάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἡμην

Cap. XXV. 21. Mark change of case,
 without any apparent reason.

27. βαλεῖν] See ix. 38.

34. “**ןְּקַרְבָּה**,” V.A. εὐλογητὸς Κυ-
 ρίον (1), Gen. xxiv. 31, Vulg. “Benedic-
 tus Domini,” and xxvi. 29, εὐλογημένος
 ὑπὸ Κυρίου. The general form is “**אֲ**
נִיחָלֶל. (2) εὐλογημένος τῷ Κυρίῳ. The
 two are practically identical [though V.A.
 puts the latter in dative on account of **וְ**,
 which is here “possessoris;” as 1 Sam.
 xvi. 18, **שְׁלֹמֹךְ בְּנֵי**, and xiv. 16, **הַנְצָלָה לְאַשְׁלָלָה**], and signify “Jehovah’s blessed
 one,” or, more correctly, “one of Jeho-

vah’s blessed ones.” These terms of ex-
 pression are as unnatural in English, as
 (1) and (2) are in Greek. In our “blessed
 of the Lord,” of=ὑπὸ: and we have trans-
 lated according to the spirit, and not the
 letter, as V.A. in εὐλογ. ὑπὸ Κ. As
 also in translating εὐλ. τοῦ πατρός μου,
 we have evaded the stiffness of the literal
 rendering “My Father’s blessed ones,”
 by turning it “Ye blessed of my Father.”
 The irregular syntax of the latter portion
 of the verse has many parallels in N.T.,
 e.g. Gal. iii. 23, Eph. ii. 3, τέκνα φύσει
 ὄργης, and has prototypes, possibly, in
 Hebrew: e.g. 2 Sam. xiii. 16.

καὶ ἥλθατε πρὸς μέ. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι 37
λέγοντες, Κύριε, πότε σε εἰδομεν πεινῶντα καὶ ἐθρέψαμεν; ἦ
διψῶντα καὶ ἐποιήσαμεν; πότε δέ σε εἰδομεν ξένον καὶ συνηγά- 38
γομεν; ἦ γυμνὸν καὶ περιεβάλομεν; πότε δέ σε εἰδομεν ἀσθενοῦντα 39
ἢ ἐν φυλακῇ καὶ ἥλθομεν πρὸς σέ; καὶ ἀποκριθεὶς ὁ βασιλεὺς 40
ἔρει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν
ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. τότε ἔρει καὶ τοῖς 41
ἔξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ 42
ἐποιήσατέ με, ξένος ἥμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ 43
περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.
τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἰδομεν 44
πεινῶντα ἦ διψῶντα ἦ ξένον ἦ γυμνὸν ἦ ἀσθενῆ ἦ ἐν φυλακῇ, καὶ
οὐ διηκονήσαμέν σοι; τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν 45
λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων,
οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, 46
οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

CAP.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, 26
εἰπεν τοῖς μαθηταῖς αὐτοῦ, Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ 2
πάσχα γίνεται, καὶ ὁ νίδος τοῦ ἀνθρώπου παραδίδοται εἰς τὸ
σταυρωθῆναι.

Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ 3
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνε- 4
βουλεύσαντο ὕνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν.
ἔλεγον δὲ, Μή ἐν τῇ Ἑορτῇ ὕνα μὴ θόρυβος γένεται ἐν τῷ λαῷ. 5

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ 6
λεπτροῦ, προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βα- 7
ρυτίμου καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. ἰδόν- 8
τες δὲ οἱ μαθηταὶ ἥγανάκτησαν λέγοντες, Εἰς τί [ἢ ἀπώλεια] αὕτη;
ἥδυνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι τοῖς πτωχοῖς. 9
γνοὺς δὲ ὁ Ἰησοῦς εἰπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικὶ; 10
ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. πάντοτε γὰρ τοὺς πτωχοὺς 11
ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Βαλοῦτα γὰρ αὕτη 12

Cap. XXVI. 4. δόλῳ] Dative of manner: very rare in M. I have noted it only in iii. 12, iv. 24, vii. 22, xv. 8, 20, xxiii. 4, xxvii. 59.

8. ἀπώλεια] “profusio,” Grimm. No quotations from any class. author, except one from Polybius, given by Schl., vi. 59.

5, where it is opposed to τήρησις. It corresponds probably to ΗΠΗΣΩ = “perditio,” active (*a*) and passive (*b*), (*a*) Prov. xviii. 9, xxviii. 24 and here; and (*b*) Is. i. 4, with which compare John xvii. 12.

12. Two things to be noted here: βα-

τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι μὲ
13 ἐποίησεν. ἀμὴν λέγω ὑμῖν, ὅπου ἔὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο
ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτὴν εἰς μνημόσυνον
αὐτῆς.

14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκα-
15 ριώτης, πρὸς τοὺς ἀρχιερεῖς εἶπεν, Τί θέλετέ μοι δοῦναι, καὶ γὰρ
ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἐστησαν αὐτῷ τριάκοντα ἀργυρία.
16 καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ
18 λέγοντες, Ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα; οἱ δὲ
εἶπεν, Τπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ,
‘Ο διδάσκαλος λέγει, ‘Ο καιρός μου ἐγγύς ἐστιν, *πρὸς σὲ*
19 ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. καὶ ἐποίησαν οἱ μαθηταὶ
20 ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἤτοι μασαν τὸ πάσχα. Ὁψίας
21 δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. καὶ ἐσθίοντων αὐτῶν
22 εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἔξ ὑμῶν παραδώσει με. καὶ λυπού-
μενοι σφόδρα ἥρξαντο λέγειν αὐτῷ εἰς ἕκαστος, Μήτι ἐγώ είμι,
23 κύριε; οἱ δὲ ἀποκριθεὶς εἶπεν, ‘Ο ἐμβάφας μετ’ ἐμοῦ τὴν χεῖρα
24 ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει. ὁ μὲν νιὸς τοῦ ἀνθρώπου
ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
δι’ οὗ ὁ νιὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ
25 ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς
αὐτὸν εἶπεν, Μήτι ἐγώ είμι, ῥαββί; λέγει αὐτῷ, [Σὺ εἶπας].
26 Ἐσθίοντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐλογήσας
ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν, Λάβετε φάγετε· τοῦτο
27 ἐστιν τὸ σᾶμά μου. καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας
28 ἔδωκεν αὐτοῖς λέγων, Πίετε ἔξ αὐτοῦ πάντες· τοῦτο γάρ ἐστιν τὸ
αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν

λοιστα expressing too violent an action, and ἐπὶ with gen. where we should expect acc. But βάλλειν is constantly used in N.T. for “pono, impono;” ix. 38, xxv. 27, Mk. i. 43, vii. 30, J. x. 4, as in V.A. for בָּלַע. Gen. xxxi. 34, Deut. x. 2, Gen. xliv. 1, ἐμβάλλετε τὸ ἀργύριον ἐπὶ τοῦ στήματος τοῦ μαρσίππου (marsupium), a similar construction to our passage.

18. πρὸς σὲ] xiii. 56.

ποιῶ] “let me offer;” in sacrificial sense, as Heb. xi. 28. Compare Ex. xii. 45, פָּזֶב יְשֻׁעָׂה, V.A. ποιήσει τὸ πάσχα. xii. 21, θύειν τὸ πάσχα. Also xxix. 36, 38, 39, πשׁע, meaning θύειν, is rendered by ποιεῖν. τὸ μοσχάριον...τὸν ἀμνὸν...

ποιήσεις.

25 and 64. σὺ εἶπας] Not found in V.A. Possibly later Greek. It seems akin to φημι ἐγώ and αἰο, of classical authors. In xxvii. 11, Mk. xv. 2, L. xxiii. 3, J. xviii. 37, we have σὺ λέγεις. Lightfoot is cited by Schl. as showing a similar form of affirmation to be found in the Talmud. Hierosol.

26. Εὐλογεῖν includes the idea of giving thanks. L. ii. 28. In the other accounts of the institution of the Holy Eucharist, we find, Mk. xiv. 22, εὐλογή-
σας, L. xxii. 19, εὐχαριστήσας: 1 Cor. x. 16, εὐλόγias. In 1 Cor. xiv. 16 the two seem interchanged: as indeed here, verses 26 and 27.

ἀμαρτιῶν. λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ 29
τενίματος τῆς ἀμπέλου ἔως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸς πίνω
μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

Καὶ ὑμήσαντες ἔξηλθον εἰς τὸ ὄρος τῶν ἐλαῖων. τότε λέγει 30
αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε * ἐν ἐμοὶ * 31
ἐν τῇ νυκτὶ ταύτῃ γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ
διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης. μετὰ δὲ τὸ 32
ἔγερθηναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς δὲ 33
ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ
οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄμην λέγω 34
σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ
με. λέγει αὐτῷ ὁ Πέτρος, Κἀν δέη με σὺν σοὶ ἀποθανεῖν [οὐ μή 35
σε ἀπαρνήσομαι]. ὄμοιώς καὶ πάντες οἱ μαθηταὶ εἶπον.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον 36
Γεθσημανῖ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ [ἔως ἂν
ἀπελθὼν ἐκεῖ προσεύξωμαι]. καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς 37
δύο νιὸντας Ζεβεδαίους ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. τότε λέγει 38
αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἔως θανάτου· μείνατε ὥδε
καὶ γρηγορεῖτε μετ' ἐμοῦ. καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ 39
πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ, εἰ δυνατόν
ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ᾧς ἐγὼ
θέλω ἀλλ' ᾧς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει 40
αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἴσχύσατε
μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε καὶ προσεύχεσθε ἵνα 41
μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σάρξ
ἀσθενής. πάλιν ἐκ δευτέρου ἀπελθὼν προσηῆξατο λέγων, Πάτερ 42
μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸς πίω, γενηθήτω τὸ
θέλημά σου. καὶ ἐλθὼν πάλιν εὑρεν αὐτοὺς καθεύδοντας· ἥσαν 43
γάρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφεὶς αὐτοὺς πάλιν 44
ἀπελθὼν προσηῆξατο τὸν αὐτὸν λόγον εἰπών. τότε ἔρχεται πρὸς 45
τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε·
ἴδον ἥγγικεν ἡ ὥρα καὶ ὁ νὺν τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας
ἀμαρτωλῶν. ἐγείρεσθε [ἄγωμεν]. 46 ίδον ἥγγικεν ὁ παραδιδούς με.

Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἥλθεν, 47
καὶ μετ' αὐτοῦ ὄχλος πολὺς [μετὰ μαχαιρῶν καὶ ξύλων] ἀπὸ τῶν
ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ὁ δὲ παραδιδοὺς αὐτὸν 48

29. γέννημα V. A. very frequently
for any fruit or produce of field or tree,
as well as the young of animals, e.g. יֶתֶר,
Deut. xxvi. 10, and תַּחַנְבָּת, Gen. xlviij.

23; indeed the latter use, for "scetus,
progenies," is rare: Josh. xv. 14, Apo-
crypha, Sir. x. 18, γενν. γυναικῶν.

ἔδωκεν αὐτοῖς σημεῖον λέγων, "Οι ἐὰν φιλήσω, αὐτός ἐστιν· κρατή-
49 σατε αὐτόν. καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί
50 καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, 'Ἐταῖρε, [ἔφ' ὅ]
πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ
51 ἐκράτησαν αὐτόν. καὶ ᾧδον εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα
ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ
52 ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ωτίον. τότε λέγει αὐτῷ ὁ Ἰησοῦς,
'Απόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ
53 λαβόντες μάχαιραν * ἐν μαχαίρῃ * ἀπολοῦνται. ἡ δοκεῖς ὅτι οὐ
δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι
54 πλείω δώδεκα λεγεώνας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ γραφαὶ
55 ὅτι οὕτως δεῖ γενέσθαι; 'Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς
ὄχλοις, 'Ως ἐπὶ ληστὴν ἔξήλθατε [μετὰ μαχαιρῶν καὶ ξύλων] συλλα-
βεῖν με· καθ' ἡμέραν ἐν τῷ ἴερῳ ἐκαθεξόμην διδάσκων, καὶ οὐκ
56 ἐκράτησατέ με. τοῦτο δὲ [ὅδον] γέγονεν ὡς πληρωθῶσιν αἱ γραφαὶ
τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες [ἀφέντες] αὐτὸν ἔφυγον.
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καιάφαν τὸν
ἀρχιερέα, ὃπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.
58 ὁ δὲ Πέτρος ἡκολούθει αὐτῷ ἀπὸ μακρόθεν ἔως τῆς αὐλῆς τοῦ
ἀρχιερέως, καὶ εἰσελθὼν ἕσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ
59 τέλος. οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἔζητον ψευδομαρτυ-
60 ρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσουσιν, καὶ οὐχ εὑρον
πολλῶν προσελθόντων ψευδομαρτύρων. ὑστερον δὲ προσελθόντες
61 δύο εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ
62 τριῶν ἡμερῶν οἰκοδομῆσαι. καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ,
63 Οὐδὲν ἀποκρίνη τί οὗτοί σου καταμαρτυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα.
καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, 'Εξορκίζω σε κατὰ
τοῦ Θεοῦ τοῦ ζῶντος, ὡς ἡμῖν εἴπης εἰ σὺ εἰς ὁ Χριστὸς, ὁ νίος τοῦ
64 Θεοῦ. λέγει αὐτῷ ὁ Ἰησοῦς, [Σὺ εἶπας] πλὴν λέγω ὑμῖν, ἀπ'
ἄρτι ὄψεσθε τὸν νίον τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν * τῆς
65 δυνάμεως * καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. τότε ὁ
ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων, 'Εβλασφήμησεν τί¹
ἔτι χρείαν ἔχομεν μαρτύρων; ἵδε νῦν ἡκούσατε τὴν βλασφημίαν.
66 τί ἡμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον, "Ενοχος θανάτογε ἐστίν.
67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτὸν, οἱ δὲ
68 ἐράπισαν, λέγοντες, Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παίσασε;

50. ἔφ' ὅ] for ἐπὶ τίνι, = πָנַבְּלָע, Ied?"

Numb. xxii. 32 and Jer. ix. 11.

52. ἐν μαχαίρῃ] See iii. 11.

54. "How are the Scr. to be fulfil-

64. τῆς δυνάμεως] "Buxtorf shows (Lex. Talm. p. 385) that the Jews applied the term πָנַבְּלָע to God." Schl.

Ο δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ 69
 [μία] παιδίσκη λέγουσα, Καὶ σὺ ἡσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.
 ὁ δὲ ἡρήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα [τί] λέγεις. 70
 ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη καὶ 71
 λέγει αὐτοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.
 καὶ πάλιν ἡρήσατο μετὰ ὄρκου * ὅτι * οὐκ οἶδα τὸν ἄνθρωπον. 72
 μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστώτες εἰπον τῷ Πέτρῳ, Ἀληθῶς 73
 καὶ σὺ ἔξ αὐτῶν εἶ· καὶ γὰρ [ἡ λαλιά] σου δῆλον σε ποιεῖ. τότε 74
 ἤρξατο καταθεματίζειν καὶ ὀμνύειν * ὅτι * οὐκ οἶδα τὸν ἄνθρωπον·
 καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. καὶ ἐμνήσθη ὁ Πέτρος τοῦ ρήματος 75
 Ἰησοῦ εἰρηκότος * ὅτι * πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ
 με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

Πρωίας δὲ γενομένης [συμβούλιον ἔλαβον] πάντες οἱ ἀρχιερεῖς 27
 καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τὸν Ἰησοῦ, ὥστε θανατώσαι
 αὐτόν. καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ 2
 ἡγεμόνι.

Τότε ἴδων Ἰούδας ὁ παραδιδοὺς αὐτὸν ὅτι κατεκρίθη, μετα- 3
 μελθεὶς [ἔστρεψεν] τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
 πρεσβυτέροις λέγων, "Ημαρτον παραδοὺς αἷμα ἀθῷον. οἱ δὲ εἰπον, 4
 Τί πρὸς ἡμᾶς; * σὺ ὄψῃ.* καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ 5
 ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. οἱ δὲ ἀρχιερεῖς λαβόντες τὰ 6
 ἀργύρια εἴπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν * κορβανᾶν,* ἐπεὶ
 τιμὴ αἵματός ἐστιν. συμβούλιον δὲ λαβόντες ἡγόρασαν [ἔξ αὐτῶν] 7
 τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς 8
 ἐκεῖνος ἀγρὸς αἵματος ἔως τῆς σήμερον. τότε ἐπληρώθη τὸ ρῆθὲν 9
 διὰ τοῦ προφήτου Ἱερεμίου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα
 ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ νίδων Ἰσ-
 ραὴλ, καὶ ἔδωκαν αὕτα εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν 10
 μοι Κύριος.

Ο δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν 11
 αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς
 ἔφη αὐτῷ, [Σὺ λέγεις]. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν 12

72, 74, 75. ὅτι] asseverandi = '¶' or
 ¶¶, supra vii. 23, and xxvii. 43, 47.

Cap. XXVII. 4. הָאָרֶן has force of
 "look out for," "take care of," in I
 Kings xii. 16, וְרָא תְּחִזֵּק בַּהֲרָא, and Ps.
 xxxvii. 37, יְשַׁרְתָּהּ, וְאֵת עַבְדָּתְךָ, V.A.

σὺ δψῃ] Future for imp., infra 24, and
 see v. 48, vi. 33.

6. בְּרָא, Lev. vii. 38, xiii. 15, and
 elsewhere, = "oblation." Mark vii. 11, κορ-
 βᾶν. Hence בְּרָא, "locus oblationum,"

7. ἔξ] in this sense "quite unknown to
 class. authors." Schl.: Acts i. 18.

9. Zech. xi. 13, תִּזְבַּח תְּהִלָּתָךְ "¶", V.A. καὶ ἐνέβαλον αὐτὸν
 εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον (foun-
 dry). נָא = "apud," which seems to be
 the explanation of εἰς-τὸν-ἀγρὸν-τοῦ in
 text. Our English Version of Zech. is
 accurate, "I cast them to the potter." Gesenius suggests גָּזָן = "asarium."
 I Kings vii. 51, xiv. 26.

13 ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. τότε λέγει
 14 αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; καὶ οὐκ
 ἀπεκρίθη αὐτῷ *πρὸς οὐδὲ ἐν ῥῆμα,* ὡστε θαυμάζειν τὸν ἡγεμόνα
 15 λίαν. Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἔνα τῷ ὄχλῳ δέσ-
 16 μιον ὃν ἥθελον. εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Ἰησοῦν
 17 Βαραβᾶν. συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα
 18 θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν Βαραβᾶν ἢ Ἰησοῦν τὸν λεγόμενον
 19 Χριστόν; γέδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. καθημένου
 20 δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ
 λέγοντα, *Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ.* πολλὰ γὰρ ἔπαθον
 21 σήμερον κατ’ ὄναρ δὶ αὐτόν. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
 ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραβᾶν, τὸν δὲ Ἰησοῦν
 22 ἀπολέσωσιν. ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε
 23 *ἀπὸ τῶν δύο* ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, Βαραβᾶν. λέγει
 24 αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;
 25 λέγοντας πάντες, Σταυρωθήτω. ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν;
 26 οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. ἴδων δὲ ὁ Πιλάτος
 ὅτι οὐδὲν ὡφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενί-
 ψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων, *Αθῷός είμι ἀπὸ* τοῦ
 27 αἵματος τούτου *ὑμεῖς ὅψεσθε.* καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν,
 28 Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. τότε ἀπέλυσεν
 29 αὐτοῖς τὸν Βαραβᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας *παρέδωκεν ἵνα
 σταυρωθῇ.*

30 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς
 31 τὸ πραιτώριον συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν σπεῖραν. καὶ ἐκδύ-
 σαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες
 στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον
 ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνέπαιξον
 αὐτῷ λέγοντες, Χαῖρε *ὁ βασιλεὺς* τῶν Ιουδαίων, καὶ ἐμπτύσαντες
 εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον [εἰς τὴν κεφαλὴν]
 αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα

14. πρὸς] seems here = לְ in Deut. xxiv. 5, בַּר־קָבֶר לֹא יִעֲבֶר אֶל, “ne minima quidem res, non adeo illa.” Eccl. ix. 4, בַּיִת־קָבֶר בַּיִת, “even a living dog,” “down to a dog,” ὁ κύων ὁ ζῶν αὐτὸς, V.A., where αὐτὸς = “even.” Or perhaps πρὸς = עַד, rendered by ἐώς in Judg. iv. 16, οὐ κατελείφθη ἐώς ἐνδε, V. A. אֶל עַד־אֶלְעָד, 2 Sam. xvii. 22.

19. Same sort of expression as τῇ σοι

κέμοι; L. viii. 28, J. ii. 4, נָהָלָי וְלִילָּה, Judg. xi. 12.

21. Τίνα ἀπὸ τ. δ.] Job v. 1, כי מִקְרָבָשִׁים.

24. Ἄθ. ἀπὸ] Gen. xxiv. 41, הַיִתְנַחַתִּי בְּנֵי כָּנָעָן, V. A. ἀθώος ἔσῃ ἀπὸ τῆς ἀράς μου.

25. Josh. ii. 19, בָּרוּאָשׁוּ רַמְּדָה, i. e. “the guilt is his.”

29. ὁ βασιλεὺς] See i. 20, xi. 26.

καὶ ἐνέδυσαν αὐτὸν τὰ ἴμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

Ἐξερχόμενοι δὲ εὑρον ἄνθρωπον Κυρηναῖον, ὃνόματι Σίμωνα³² τοῦτον * ἡγγάρευσαν * ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. καὶ ἐλθόντες³³ εἰς τόπον λεγόμενον Γολγοθᾶ, [ὅ ἐστιν κρανίου τόπος λεγόμενος,]³⁴ ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος³⁵ οὐκ ἡθέλησεν πιεῖν. σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ³⁶ ἴμάτια αὐτοῦ βαλόντες κλῆρον, καὶ καθήμενοι ἐτήρουν αὐτὸν ἑκεῖ.³⁷ καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτλαν αὐτοῦ γεγραμ-³⁸ μένην, Οὐτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ιουδαίων. Τότε σταυ-³⁹ ροῦνται σὺν αὐτῷ δύο λησταὶ, εἰς ἐκ δεξιῶν καὶ εἰς ἕξ εὐωνύμων.⁴⁰ οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς⁴¹ αὐτῶν καὶ λέγοντες, *Ο καταλύων⁴² τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις⁴³ οἰκοδομῶν, σῶσον σεαυτόν· εἰ νιός εἴ τον Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. ὅμοιως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμ-⁴⁴ ματέων καὶ πρεσβυτέρων ἔλεγον, "Αλλους ἐσωσεν, έαυτὸν οὐ δύνα-⁴⁵ ται σῶσαι" βασιλεὺς Ἰσραὴλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυ-⁴⁶ ροῦ καὶ πιστεύσομεν ἐπ' αὐτόν· *πέποιθεν ἐπὶ τὸν Θεὸν,* ῥυσάσθω⁴⁷ νῦν αὐτὸν εἰ θέλει αὐτόν· εἰπεν γάρ *ότι * Θεοῦ εἰμὶ νιός. τὸ δ'⁴⁸ αὐτὸ καὶ οἱ λησταὶ οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.⁴⁹
Ἄπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἔως ὥρας⁵⁰ ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ με-⁵¹ γάλῃ λέγων, "Ἡλι ἡλι λεμὰ σαβαχθανί; τοῦτ' ἐστιν, Θεέ μου Θεέ⁵² μου, ἵνα τί με ἐγκατέλιπες; τινὲς δὲ τῶν ἑκεὶ ἐστηκότων ἀκούσαν-⁵³ τες ἔλεγον *ότι * 'Ἡλίαν [φωνεῖ] οὗτος. καὶ εὐθέως δραμὼν εἰς ἕξ⁵⁴ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὅξους καὶ περιθεὶς καλάμῳ⁵⁵ ἐπότιξεν αὐτόν. οἱ δὲ λοιποὶ ἔλεγον, "Αφες ἵδωμεν εἰ ἔρχεται⁵⁶
Ἡλίας σώσων αὐτόν. Ο δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ⁵⁷ ἀφῆκεν τὸ πνεῦμα. καὶ ἵδον τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη⁵⁸ ἀπὸ ἀνωθεν ἔως κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι⁵⁹ ἐσχίσθησαν, καὶ τὰ μνημεῖα ἀνεῳχθησαν καὶ πολλὰ σώματα τῶν⁶⁰ κεκοιμημένων ἀγίων ἡγέρθησαν⁶¹ καὶ ἐξελθόντες ἐκ τῶν μνημείων⁶² μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφα-⁶³ νίσθησαν πολλοῖς. ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες⁶⁴

32. See Gesenius and Grimm sub voce: ἀγγαρέω = "to press into the king's service;" primarily as a "cursor" or "tabellarius," secondarily for any public use, and so generally to "compel," a word of Persian origin. 2 Chr. xxx. 1, Neh. ii. 7, Πλῆρες = ἐπιστολαῖ.

43. לְעַמְּבָד. In 2 Kings xviii. 20, 21, we have in succession, τὸν πεποιθῶν, πέποιθας σαντῷ ἐπὶ τὴν βάθδον; "בְּלֹעַ נָאָתָה, and πεποιθόσιν ἐπ' αὐτόν.

46. Ps. xxii. 2, V.A. "Ο Θεός μου," as Mk. xv. 34, L. xviii. 11. Θεέ, unusual.

τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφό-
55 δρα, λέγοντες, Ἀληθῶς Θεοῦ νίδιος ἦν οὗτος. Ἡσαν δὲ ἐκεῖ γυναικες
πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἡκολούθησαν τῷ Ἰησοῦ
56 ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδα-
ληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν
νίδων Ζεβεδαίου.

57 Ὁψίας δὲ γενομένης ἥλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας,
58 τούνομα Ἰωσῆφ, ὃς καὶ αὐτὸς [ἐμαθήτευσεν] τῷ Ἰησοῦ· οὗτος προσ-
ελθὼν τῷ Πιλάτῳ ἥτήσατο τὸ σῶμα τοῦ Ἰησοῦ· τότε ὁ Πιλάτος
59 ἐκέλευσεν ἀποδοθῆναι. καὶ λαβὼν τὸ σῶμα ὁ Ἰωσῆφ ἐνετύλιξεν
60 αὐτὸν ἐν σινδόνι καθαρῷ, καὶ ἔθηκεν αὐτὸν ἐν τῷ καινῷ αὐτοῦ μνημείῳ
ὁ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ
61 τοῦ μνημείου ἀπῆλθεν. ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη
Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἦτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν
63 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον λέγοντες, Κύριε, ἐμ-
νήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἰπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας
64 ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης
ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ
εἴπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη
65 πλάνη χείρων τῆς πρώτης. ἔφη αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστω-
66 δίαν· ὑπάγετε ἀσφαλίσασθε ὡς ὅδατε. οἱ δὲ πορευθέντες ἤσφα-
CAP. λίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

28 Ὁψὲ δὲ σαββάτων, [τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων,] ἥλθεν
2 Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. καὶ
ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐ-
ρανοῦ προσελθὼν ἀπεκίλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.
3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς
4 χιών. *ἀπὸ δὲ τοῦ φόβου* αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ
5 ἐγενήθησαν ὡς νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἰπεν ταῖς γυναιξὶν,
Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.
6 οὐκ ἔστιν ὡδε· ἡγέρθη γὰρ καθὼς εἰπεν· δεῦτε ἵδετε τὸν τόπον ὅπου
7 ἔκειτο. καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι
ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἴδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,
8 ἐκεῖ αὐτὸν ὁψεσθε. ἴδούν εἰπον ὑμῖν. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ
τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης [ἔδραμον ἀπαγγεῖλαι]
9 τοῖς μαθηταῖς αὐτοῦ. καὶ ἴδού ὁ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων,

Cap. XXVIII. 1. In Lev. xxiii. 15, it is apparently not used again in this
תַּבְשׁ, ἐβδομάς V. A., corresponds to sense: nor σάββατα in V.A.
עֲבוֹשׁ in parallel passage Deut. xvi. 9:

Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· οὐ ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ὅντα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκεν με ὄψονται.

Πορευομένων δὲ αὐτῶν, ἵδον τινες τῆς κουστωδίας ἐλθόντες εἰς 11 τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἀπαντα τὰ γενόμενα. καὶ 12 συναχθέντες μετὰ τῶν πρεσβυτέρων [συμβούλιον τε λαβόντες] ἀργύρια ἴκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες, Εἴπατε ὅτι οἱ 13 μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ὥμῳ κοιμωμένων. καὶ ἐὰν ἀκούσθη τοῦτο *ἐπὶ τοῦ ἡγεμόνος,* ὥμεις πείσομεν αὐτὸν 14 καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίη- 15 σαν ὡς ἐδιδάχθησαν· καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ὥμερας.

Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ 16 ὄρος οὐ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἵδοντες αὐτὸν προσεκύνησαν, 17 οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, 18 Ἐδόθη μοι πᾶσα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. πορευθέντες 19 μαθητεύσατε πάντα τὰ ἔθνη, βαπτίσαντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ νιοῦ καὶ τοῦ ἀγίου Πνεύματος, διδάσκοντες αὐτοὺς 20 τηρεῖν πάντα ὅσα ἐντειλάμην ὑμῖν. καὶ ἵδον ἐγὼ μεθ' ὥμῳ εἰμὶ πάσας τὰς ὥμέρας ἔως τῆς συντελείας τοῦ αἰώνος.

14. ἐπὶ = **ἅ**, “juxta, apud.” Is. xix. 7. Gen. xvi. 7, V. A. εὑρεν αὐτὴν ἐπὶ τῆς πηγῆς.

19. Does *εἰς* here = **ἵ** or **ἢ**? The latter, in its frequent sense of “into,” is

rendered in V. A. by *εἰς* generally: though occasionally by *ἐν*, e.g. Ex. iv. 21.

20. ἔως τῆς σ. τ. α.] See xiii. 39, xxiv. 3.

S. M A R K.

CHAPTER I.

HEBRAISMS. 2. $\pi\rho\delta$ π. σ. 9. ἐν ἐκ. τ. ἡ. 11. ἐν φεύδόκ. M. 3. 17, note. 15. π. ἐν. 28. ἡ ἀκοὴ, M. 4. 24, note. 39. εἰς ὅλ. τ. Γ. Also 8. 14. 15. 23. 24. 37. 40.

NON-CLASSICAL. 16. ἐν τ. θ. 24. ἡ. ἀπ. and τις εἰ. 25. φιμ. 35. ἔνν. λ. 38. ἄγ. 43. ἐμβρ. 45. ἥρχ.

SEPTUAGINT. 7. *ἰσχυρ.* M. 3. 11, note. 18. ἀφέντες, M. 18. 12. 21. τὰ σάββατα for "the Sabbath," M. 28. 1. 34. ἐξέβαλε. 34. ἥφιε, see L. 18. 16.

CHAP. I. 2. $\pi\rho\delta$ προσώπου] = יְבִנַּה as Amos 9. 4, and V. A. passim : an Hebraic idiom unknown in pure Greek.

12. ἐκβάλλει] See M. 9. 38, note, and infra 43.

15. π. ἐν τῷ εὐαγγ.] בְּ יְמִינָה = "fidem habuit," "trusted in," "put confidence in." V. A. render generally by *πιστεύειν* ἐν ; but יְמִינָה = "credidit," "believed," by same verb with dative. But this distinction is sometimes neglected in V. A., e.g. Gen. 15. 6, Ps. 78. 36, 119. 66. In N. T. we have some few instances of *πιστεύειν* ἐν and *πίστις* ἐν : one here ; and Rom. 3. 25, Eph. 1. 15, Col. 1. 4, Phil. 3. 3, 1 Tim. 3. 13, 2 Tim. 3. 15 ; which are probably due to the Hebrew use of בְּ, as the more frequent forms, with εἰς, ἐπὶ and $\pi\rho\delta$, to the Hebrew בְּ. The very rare occurrence of the verb with *any such prepositions* in Classical Authors, or in any Greek books except N. T., lends weight to this suggestion.

21. τοῖς σάββ.] V. A. generally Plural ; Hebr. Singular. This is one of the rare instances of dative of point of time. M. 12. 1. Mc. 3. 2, 4 ; 6. 21.

23. ἐν πν. ἀκαθ.] a very startling instance of ἐν for בְּ. M. 3. 11, note : and also infra 2. 8.

24. τί ἡμῖν καὶ σοι] M. 27. 19, note.

CHAPTER II.

HEBR. 2. εἰς οἶκ. and ἐλ. αὐ. τ. λ. 10. νι. τ. ἀνθ. 14. ἐπὶ τ. τ. 15. καὶ ἐγ....καὶ. 19. νι. τ. ν. 20. ἐλ. δ. ἡμ. 23. ὁδ. π. 26. τ. ἄρτ. τ. προθ.

NON-C. 1. δι' ἡμ. 2. χ. μ. τ. πρ. 4. μὴ. 5. τ. ἀφέ. 11. σοὶ λ. 13. ἥρχ. 14. παράγ. 17. ἥλθ. κ. 25. τι ἐπ. 26. πῶς.

SEPT. 12. ἐναντίου. 22. βάλλ. οἱ. ν.

CHAPTER III.

HEBR. 17. Βοαν. 18. Καναν. 22. ἐν τ. ἄρχ. 23. ἐν παρ. 29. εἰς τ. αἰ. Also 11. 21. 22.

39. εἰς ὅ. τ. Γ.] 6. 3; 13. 9, 16; M. 13. 56, note.

43. ἔξεβ. α.] dimisit eum. V. A. have ἐκβάλλω for פִּלְשׁ Pihel, Exod. 12. 33, Ps. 43. 3, where the original means “to cast out.” Hence the word being thus used as equivalent to פִּלְשׁ in one mood and sense, seems to have come to be taken as equivalent to it in all its moods and senses; and so to the general one of “dimitto.” And this has passed on to the N. T., M. 9. 38, J. 10. 4.

CHAP. II. 8. τῷ πν.] dat. of instrument, or manner; very rare; about twelve times in the whole Gospel. 1. 34, 5. 29, 6. 32, 7. 2, 6, 13. 26, 8. 12, 12. 13.

12. ἐναντίου] See M. 23. 14; and 15. 23, for ὅτι.

15. καὶ ἐγ....καὶ] Common Hebrew form.

17. ἥλθον κ.] See M. 2. 26. In V. A. we sometimes find τοῦ before infinitive, sometimes not, in similar phrases. Gen. 27. 5, וַיָּצֹא ἐπορεύθη θηρεύσαι; and 28. 6, לְקַחַת אֹתוֹ חֶלֶב שֶׁ אֲפִיסְתֵּא לְעֵשָׂו...τοῦ λαβεῖν. 2 Ch. 20. 36, תַּלְכֵד יְהוָה אֱלֹהֵינוּ...וַיַּחֲרֹג לְעֵשָׂו... אֲקֹעַנָּוּν הַסְּמִינָה...τοῦ ποιַהֲסָא τַּאֲמִרָה. 2 Sam. 21. 16, לְהַכּוֹת בְּיַד אַנְשֵׁים וְאַמְּרֵר בְּיַד אַנְשֵׁים. 23. ὄδὸν π.] Judg. 17. 8, בְּאַרְבָּה לְשָׁוֹת עַל ὄδον προθῆνεν ἦν ὄδος τοῦ ποιῆσαι ὄδὸν αὐτοῦ. Herod. 7. 42, ποιεῖσθαι ὄδόν. Schl. considers it a Latinism for “iter facere.”

26. ἄρτος προθ.] V. A. for לְקַחַם מִשְׁרָכָת (from שָׁרַךְ instruxit) Ex. 40. 23; 1 Chr. 9. 32, 23. 29: and also for לְפָנִים Ex. 35. 13, 39. 36; rendered literally τοῦ προσώπου 1 Kings 21. 2, Neh. 10. 33. (In Ex. 25. 30, ἄρτος ἐνωπίους ἐναντίου μον.) The two expressions spring alike from Ex. 40. 23, “הִנֵּה לְקַחַם שָׁרָךְ וְעַשְׂרָךְ καὶ προεθηκεν ἄρτος τῆς προθέσεως. This is a good instance of the Hebr. gen. of qualification equivalent to an adjective: aptly rendered by the English idiomatic combination “shew-bread.” M. 1. 11.

CHAP. III. 2. Syntax very irregular all through the Chapter.

3. ἐξ. ἔχ. τὴν χ.] “that had his hand withered.”

NON-C. 3. ἔγ. εἰς τ. μ. 5. μετ' ὁ. 6. συμβ. ἐπ. 11. ὅτ. αὐ. ἐθ.
 13. ἀπῆλ. 14. ἐπ. δ. 20. μῆτε. 21. οἱ π. αὐ. ἐξ. κρ. 24. σταθ.
 29. ἔν. ἐ. αἱ. κρ. 31. φων. αὐ. 34. ἵδε.

CHAPTER IV.

HEBR. 1. πρ. τ. θάλ. 9. ὁ ἔχ. ὡτα ἀκ. 24. ἐν φ μ. 30. ἐν
 π. π. π.

6. συμβ. ἐποίουν] See 15. 1 and compare M. 12. 14, for σ. λαμβάνειν, of which there are five instances in M.

17. *Boanerges*] supposed = בְּנֵי־בְּנֵי. Ps. 2. 1, שׁנִים, V. A. ἐφρύαξαν (A) : and 55. 14, שׁנְגַּרְגַּרְגַּן ἐπορεύθημεν ἐν ὁμονοίᾳ (B) : and 64. 3, גְּנִישָׁת פְּנִילִי אֲפָוֹ πλήθους ἐργαζομένων ἀδικίαν (C) : and Dan. 6. 7, 12, 16, שׁנִישׁ “cum strepitu concurrerunt.” The idea of the word seems to be, “the sound of many voices speaking together”: and so it might come to be rendered by βροντή. Keble, in his close and admirable translation of the Psalms, renders (A) “gathering raged”; (B) “Together through the Courts of God, In Choir we sweetly passed”; (C) “When sinners shout and shout again.” This passage is quoted by Westcott (Dict. of Bible) in proof of the supposition that our Lord used Aramaic in familiar discourse.

18. *Βαρθολομαῖος*] = מִלְמָד. Ps. 2. 12, Prov. 31. 2, בֶּר = Son, constantly used in Proper Names.

Kavavítην] Syr. קַבָּא = Ζηλώτης, L. 6. 13, M. 10. 4.

21. οἱ παρ' αὐτοῦ] I find no instance of this in V. A. : but in 1 Macc. 13. 52 it occurs in same sense (a passage worth consulting for its use of ἐν, μετά, τοῦ). The nearest approach to it in N. T. is Mc. 5. 26, τὰ παρ' αὐτῆς, her property.

ἐξεστη] 2 Cor. 5. 13. No instance in V. A. of this sense of word : several of its meaning “terror, astonishment”; but not, “loss of reason.”

29. εἰς τ. αἱ.] literal for בְּלֵעַל V. A. : Ps. 48. 8, 89. 37, 1 Kings 1. 31, and passim. See 1 Th. 4. 15. For ἔνοχος see M. 5. 21.

CHAP. IV. 1. παρὰ τὴν θ.] M. 13. 1, 20. 30, Mc. 5. 21, 10. 46, L. 8. 35, Acts 10. 6. These examples of παρὰ with acc., after verbs not signifying “motum ad locum,” seem caught from V. A. usage, which gives παρὰ for לְצַדְקָה “juxta, apud,” with acc. as often as with dative, after verbs of same kind : Lev. 10. 12, 1 Kings 10. 19, 13. 24, Ezek. 33. 30. For πρὸς τὴν θ. see M. 13. 56.

10. ἥρωτ. αὐτὸν...τὴν π.] Double acc. after ἐρωτάω : apparently arising from its constant confusion with αἰτέω, in N. T. : possibly to be traced to its representing לְצַדְקָה which has both meanings, “interrogo” and “peto”; John 14. 16, 12. 21, M. 15. 23, L. 14. 18. Other instances are L. 20. 3, J. 16. 23, M. 21. 24 : but these do not quite correspond

NON-C. 1. *παρὰ* and *πρὸς τ. θάλ.* 5. *ἄλλο δὲ.* 10. *ἡρ. αὐτόν.*
τ. π. 21. *ἔρχ.* 22. *οὐ γάρ....ἔλθη.* 24. *βλ. τι ἀκ.* 34. *ἐπέλυε.*
38. *ἐπὶ τ. π.* 39. *πεφ.*

SEPT. 29. *ἀποστ. τ. δ.*

CHAPTER V.

HEBR. 2. *ἐν π. ἀ.* 7. *τι ἐ. κ. σ.* 8. *ἴξ. τ. πν. voc.* 11. *πρ.*
τ. δ. 21. *ἡν π. τ. θ.* 25. *οὐσα ἐ. ρ. αῖ.* 28. *ὅτι.* 34. *ὑ. εἰς εἰρ.*
41. *ταλ. κ. and τὸ κορ.*

NON-C. 16. *πῶς ἐ. τ. δ.* 28. *σωθ.* 32. *περιεβ. ἵδ.* 43. *διεστ.*

to the phrase here. This confusion is more curious, as V. A. carefully distinguish the two meanings.

12. “So that they may see with their eyes open and not perceive, and hear with open ear, but not understand; in case they may at some future time turn to God and their sins be forgiven.” This passage confirms my suggestions at M. 13. 14.

21. “Is the lamp brought in?”

22. The Greek here is very different from M. 10. 26 and L. 12. 2, usually quoted as parallel, and cannot bear the meaning of our A. V. Perhaps we may render thus: “For a thing is not necessarily hidden, which may have escaped manifestation hitherto; nor was it made to be a mystery, but to come to light.” Present concealment does not prevent future manifestation (e.g. vv. 21, 27).

23. *ῶτα ἀκούειν]* M. 11. 15.

29. *ἀποστέλλει τὸ δ.]* Joel 3. 13, *לֹא מִנְחַלְשׁוּ אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר* δρέπανον
V. A. Rev. 14. 15, 16.

30. “To what *are we* to liken?” or “with what comparison *are we* to compare it?” *לְשִׁירָה* = similitudo, *παραβολὴ*, Ez. 24. 3, 17. 2; or = proverb, *παρομία*, Ez. 18. 2. In each case *לְשִׁירָה לְשִׁירָה* = *παραβάλλε παραβολήν.*

39. *ἐκόπαστεν]* 6. 51, Jonah 1. 11, *קָרְבָּן נָאָתָן הַיְהּוּנָה τί ποιήσομέν* σοι καὶ κοπάσει ἡ θάλασσα; V. A. (mark Hebraism in καὶ). The verb, originally = “to be tired out,” is used as correlative of Hebr. verbs meaning “rest and quiet after labour”: e.g. *לְרַכְבָּה קָרְבָּן*. It bears this sense also in Class. Authors.

CHAP. V. 8. *τὸ πν.]* Hebraism for voc., infra 41, and 10. 47, and 14. 34, see note M. 1. 20, 11. 26, Luke 8. 54, 6. 20, Gal. 4. 6, Eph. 5. 22.

22, 23. See notes 4. 1 and M. 7. 23.

25. *ἐν ρ. αἴμα.]* Levit. 20. 18.

26. *τὰ παρ’ αὐτῆς]* 3. 21. Grimm: “quæ ab ejus latere erant, ideoque ei suppetebant.” Unsatisfactorily. We may strain it to mean, “everything out of her purse.”

CHAPTER VI.

HEBR. 2. δυν. 3. πρ. ἡ. κ. ἐσκ. ἐν αὐ. 7. δύο δύο. 14. 15.
23. 35. ὅτι. 39. συμπ. σ. 40. πρ. πρ. 48. ἐν τῷ ἐ.

NON-C. 19. ἐνεχε. 25. μετὰ σπ. 27. σπεκ. 31. ὑμ. αὐτ.
33. προῆλ. αὐ. 34. μὴ. 35. ὥρα π. 36. τί γ. φ. 45. ἔως αἱ. ἀπ.
51. ἐκόπ. 52. ἐπὶ τ. ἄ. 56. ἐσώξ.

28. σωθ.] M. 9. 21, note : for sense of "healing."

34. ὃ. εἰς εἰρήνην] L. 7. 50, 8. 48 ; V. A. for לְשָׁלוֹם, 1 Sam. 1. 17, 20. 42. This use of ὃ, and its literal rendering by εἰς in V. A. and N. T., is adverbial ; Lev. 25. 18, 26. 5, יְשַׁב לְבָטֵח; V. A. μετὰ ἀσφαλείας = "securely," "safely" (as in Auth. V.) ; Ex. 26. 9, לְבַד, ἀ part, apart ; Job 36. 31, מִצְבֵּיר, abundantly (Ges. "copiosè") ; Is. 42. 3, תְּמִימָה, "according to truth," i.e. "righteousness" (see M. 11. 29, 12. 20); "uprightly." Compare Jerem. 6. 29 and 4. 30 for אֲשֶׁר; V. A. εἰς κενὸν and εἰς μάταιον ; Gal. 2. 2, εἰς κενὸν, adverb : and Rom. 12. 3, εἰς τὸ σωφρονέν, soberly, a very remarkable instance of the form, from containing the article, necessary to turn inf. into noun. The only classical authors cited by Grimm for this use of εἰς, are Diodorus 19. 9 and Heliodorus 10. 30, εἰς κενὸν, Josephus, Philo, Aelian (εἰς τὸ παντελὲς).

41. קָדְשָׁן אֱלִילָן] Chaldee or Syriac. This is often cited in proof of our Lord speaking familiarly in Aramaic. Dr Roberts takes the opposite view, suggesting, that though he usually spoke Greek, he used Aramaic words on this occasion for the child's sake ; who, from her youth and as being daughter of an ἀρχιστυνάγωγος, a strict Jew probably, Ἐβραῖος ἐξ Ἐβραίων, and not an Ἑλληνιστὴς with foreign tendencies and sympathies, was likely to know Greek.

CHAP. VI. 7. δύο δύο] V. A. passim ; Gen. 7. 9, 15, שְׁנַיִם δύο : and infra 39, συμπόσια συμπόσια.

8, 9. Syntax very irregular.

14. αἱ δυνάμεις] M. 7. 22, note.

19. ἐνέχει αὐ.] Gen. 49. 23, semel in V. A., "were full of hate against, pressed fiercely on," Herod. 1. 118, 8. 27, χόλον ἐνέχειν τινι.

καὶ οὐδὲ ἤδυνατο] BUT could not : corresponding to what Ges. calls "vau adversativus" = "sed" or "et tamen," Gen. 17. 20, 21, Jud. 16. 15 : V. A. passim. Infra 7. 24.

27. σπεκονλάτωρ] Latinism ; possibly = spicator, δορυφόρος.

31. αὐτοὶ] "by yourselves": alone.

35. ὥρα πολλῆ] Very strange phrase and baffling analysis.

40. πρασιὰ] Beds in gardens, squares, plots, rows.

49. ἔδοξαν] M. 3. 9, note : for the various meanings of verb.

CHAPTER VII.

HEBR. 2. *κοιναῖς*. 5. *περιπ.* 22. *ὁφθ. πον.* 24. *καὶ οὐκ ἡδ.*
Also 6. 15. 20.

NON-C. 3. *πυγμῆ.* 4. *παρ. κρ.* 19. *καθαρ.* 25. *αὐτῆς.* 26.
ἡρώτα. 35. *ἀκοὰ.*

SEPT. 10. *ό κακολογῶν θ. τελ.* 30. *βεβλημ.* 33. *ἐβαλε.*

52. *ἐπὶ τοῖς ἄρτοις]* I find no satisfactory explanation of this form, and do not understand it: nor does any one seem to do so.

CHAP. VII. 2. *κοινᾶς χ.]* *κοινὸς* = βέβηλος “profanus,” “defiled, unclean”: opp. to *καθαρὸς*, ἄγιος, ἡγιασμένος, ἀφωρισμένος. As the idea of ἄγιον was “separation,” we have it and its derivatives in V. A. for γַּנְעַן, Numb. 6. 12, Lev. 25. 5, 11, Zech. 7. 3. The exactly opposite is contained in *κοινός*. V. A. never use it in this sense; but in Apocr. 1 Macc. 1. 47, 62, θύειν ὕεια καὶ κτήνη κοινὰ and μὴ φαγεῖν κοινὰ = נִזְבֵּחַ; and Joseph. Ann. Iud. XII. 12, 13, *κοινοὺς ἀνθρώπους* and *κοινὸν βίον*, “ex usu a nativis Græcis alieno,” Grimm. Infra 15. See note M. 15. 11, Acts 10. 14, 28, and 11. 8, Rom. 14. 14.

3. *πυγμῆ]* thoroughly: “*fist-deep.*”

5. *περιπατοῦσι]* I find only one passage in V. A., 2 Kings 20. 3, where this verb is used *alone* as here, to signify “go on,” “conduct themselves,” “live.” But in N. T. there are many (e.g. Acts 21. 21): chiefly in S. John and S. Paul, Eph. 4. 1, Rom. 13. 13, 2 Cor. 5. 8, 2 J. 4, 6.

9. *καλῶς ἀθετεῖτε]* “tis well of you to set at naught.”

10. *θαν. τελ.]* = נִימָה תִּמְבָּחֶד, Ex. 21. 17, same in V. A. See note, M. 15. 4, for *κακολογῶν*.

19. *καθαρίζον π. τ. β.]* Possibly, “clearing away all that has been eaten.” But there may be some special force in *καθαρίζειν*, as following *κοινοῦν* so closely; expressing, as it does, the exactly opposite idea.

22. *ὁφθ. πον.]* M. 20. 15 note.

26. *Ἐλληνίς]* = a Gentile, see Col. 3. 11. The term “*Ἐλλην*” includes all heathens. She was a Canaanite, M. 15. 21. *ἡρώτα* “she kept asking Him”: mark confusion between this verb and *αἰτέω*, supra 4. 11, note.

30. *βεβλημένη]* *βάλλω* = “put,” very common in N. T., from use in V. A., for נִפְחַד pono, M. 26. 12, note, infra 33.

34. *ἐφφαθά]* for נִפְחַד Niph., from נִפְחַד aperuit: Aramaic form, 3. 17.

35. *αἱ ἀκοαὶ]* “His ears”: L. 7. 1, Acts 17. 20, Heb. 5. 11; all like this, plural with article. None of these seems quite parallel to the Classical use, cited by L. and S., of *ἀκοὴ* without article; *ἀκοᾶς δέχεσθαι*, εἰς ἀκοὰς ἐλθεῖν, δι’ ἀκοῆς.

CHAPTER VIII.

HEBR. 4. ἐπ' ἐρημ. 12. εἰ δοθ. 15. βλέπ. ἀπὸ. 19. εἰς τ. π.
31. ἀπὸ τ. π.

NON-C. 1. $\mu\eta\acute{\chi}$. τι φ. 7. $\epsilon i\pi\epsilon$ π. 9. $\acute{a}\pi\acute{e}\lambda$. 12. $\tau\hat{\omega}$ πν.
22. φέρο. 30. $\acute{e}\pi\acute{e}t\acute{i}\mu$.

SEPT. 32. παρόησία.

CHAPTER IX.

HEBR. 1. ἐν δ. 11. ὅτι λέγ. 19. πρὸς οὐ. ἔσ. 25. τὸ πν.

CHAP. VIII. 3. ἐκλυθήσονται] M. 15. 32, Hebr. 12. 3, 5, "unstrung, relaxed," as after fatigue. Frequent in V. A., to express weariness and exhaustion, for פָּאַת or פָּאַת, 2 Sam. 16. 14, 17. 29, Is. 46. 1, and for הָאָתָר, Is. 13. 7, and other words of similar meaning. And it has Classical authority.

4. ἐπ' ἐρημίας] Grimm defines “ἐπὶ, c. gen. de loco in quo; de loco in cuius superficie.” Must not the latter condition always hold, for strict grammatical correctness? We may perhaps say here, “upon desert ground”: but it is strained. But ὥ, to which ἐπὶ corresponds, in V. A., seems to mean “apud, juxta,” without any necessary notion of “super” involved (see Gesenius): and this has probably affected the use of ἐπὶ in N. T. 1 Cor. 6. 1, M. 28. 14, note.

12. εἰ δ.] εἰ negandi, for מְאָה, in elliptical expressions: V. A. passim, 1 Sam. 15. 45, חִי יְהֹוָה אֶם יְפֻלֵּל קύριος εἰ πεσεῖται; 2 Sam. 11. 11, יִשְׁבַּע לִי אֶם יִמְחַת אֶם יִשְׁעַנְאָה צְבָאָה οὐ ψυχή σου εἰ ποιήσω; 1 Kin. 1. 51, ὅμοσάτω μοι εἰ οὐ θανατώσει (mark here the insertion of οὐ). Ps. 94. 11, quoted Hebr. 3. 11, 4. 3.

15. διεστέλλετο] 5. 43, 7. 36, 9. 9, M. 16. 20, Acts 15. 24, Hebr. 12. 20. This middle voice is found in V. A. several times; chiefly in Ez.: for Hiph. חִנֵּה monuit. Grimm names Aristotle and Polybius as using it.

βλέπετε ἀπό] 12. 38: these are the only instances of this form, which appears to be Hebraic.

20. "Fragment-fillings of how many baskets?"

30. ἐπετίμησεν] “sensu mitiore, severius admoneo = charge strictly”: never so used, apparently, “apud Græcos” (to use Grimm’s term for Classical writers) nor in V. A.

32. *παρρήσιᾳ*] See John 7. 4 and 11. 54, *παρρήσιᾳ περιεπάτει*, and Col. 2. 15; LXX. Lev. 26. 13 for קָרְבָּן יְהוָה “with a high hand”: rather “erecto corpore.”

CHAP. IX. 11. This use of *ὅτι* here and verse 28 is very curious and unique. Are there not two Questions? the first, *ὅτι λέγουσιν...*; with

26. 31. ὅτι. 29. ἐν οὐδενὶ...ἐν πρ. 39. ἐπὶ τῷ ὁ. 41. ἐν τῷ ὁ.
 43. εἰς τ. γ. 47. γέεν. τοῦ π. 50. ἐν τίνι.
 NON-C. 6. ἥδει τί λαλ. 12. ἐπὶ τ. νι. 21. πόσος χρ. ὡς.
 35. ἐφών. 42. καλόν...βέβληται.
 SEPT. 39. κακολογ.

CHAPTER X.

HEBR. 2. εἰ ἔξεστι, M. 12. 10, note. 8. ἔσ. οἱ δ. εἰς, M. 2. 6, note. 11. ἐπ' αὐ. 24. πεπ. ἐπὶ τ. χρ. 26. καὶ τίς. 33. ὅτι.
 46. π. τ. ὁ. 47. ὁ νι. Δ. 51. 'Paβ.

NON-C. 11. ὅς ἐὰν ἀπ. 17. εἰς. 23. πῶς δ. 30. ἐὰν μὴ λ.
 33. κατακρ. θαν. 38. τι. 42. οἱ δοκ. ἄρχειν. 45. ἥλθε δ. 49. εἰπε φ.

CHAPTER XI.

HEBR. 3. 17. ὅτι. 4. πρὸς τ. θ. 9. 10. Ὁσ. ἐν τ. νψ. 28.
 ἐν π. ἔξ.

NON-C. 8. εἰς τ. ὁ. 14. φάγοι. 22. ἔχ. π. Θ. 24. ἀν αἰτεῖσθε.

SEPT. 16. ἥφει in sense of permitting: L. 18. 16.

its answer, Ἡλίας...πάντα: the second, καὶ πῶς..., answered verse 13.

12. ἐπὶ τὸν νι.] John 12. 16, we have ἐπ' αὐτῷ γέγρ. dative.

19. πρὸς ὑμᾶς ἔσ.] See notes M. 13. 56 and 2 Th. 3. 10: and compare infra 11. 4.

42. Curious use of Tenses: baffling explanation.

44. Quotation from LXX. Is. 66. 24, almost identical. See notes M. 5. 22, 29, for γέενναν τοῦ π.

CHAP. X. 24. πεποιθ.] with dative: see note M. 27. 43, and supra, cap. 1. 15.

33. κατακρ. αὐτὸν θανάτῳ] a most strange construction, inexplicable by any ordinary rules of Greek syntax.

42. οἱ δοκοῦντες ἄρχειν] Grimm renders "qui censemur imperare, qui agnoscantur imperatores": but this is a very strained interpretation. It is very difficult to unravel the real force of the words.

46. παρὰ] with acc., for ἣν near: 4. 1, note.

49. εἰπεν αὐ. φωνηθ.] a thoroughly ungrammatical and unclassical phrase: L. 19. 15, 2 Cor. 4. 6.

CHAP. XI. 10. ὡσαννὰ ἐν τ. νψ.] M. 21. 10, note.

22. πίστιν Θ.] The expression defies analysis: we see what it means, but cannot define how it gets the meaning.

CHAPTER XII.

HEBR. 1. ἐν π. 6. 29. ὅτι. 10. εἰς κ. γ. 14. βλ. εἰς πρ.
14. 32. ἐπ' ἀλ. 36. ἐν τ. Πν. 38. βλ. ἀπὸ, supra 8. 15.

NON-C. 4. ἐκεφαλ. 13. λόγω. 18. 24. οἵτινες and μὴ. 28. πολὰ. 30. ἐξ ὅλ. 34. νουν. 37. ὁ π. ὥχ. 41. πῶς ὁ ὅ. β. 42. μία.

SEPT. 12. 19. 20. ἀφίημι, in sense of "leave," M. 18. 12, note.
44. βίον = means of living, L. 15. 13, note.

CHAP. XII. 10, 11. See notes, M. 2. 6, 21. 42: the passage is an exact quotation from V. A. The feminine αὐτη is literal rendering of the Hebr. feminine טָהָרָה.

12. πρὸς αὐτοὺς] "with a view to them," "in reference to them": Rom. 10. 21.

13. λόγῳ] The parallel passages M. 22. 15, L. 20. 20, have ἐν λόγῳ and λόγου. This use of λόγος, sing. where we should expect plural, is curious.

14. ἐπ' ἀληθείας] "on the side of truth." Or perhaps a strict literal translation of the Hebrew idiom (vide Gesen. לְשֹׁנַת אֱתָיקָה (i.e. ψευδῶς), see my note, Matt. 11. 19; Ps. 31. 24, תְּהִלָּת περίσσως LXX. IN ADVERBIAL SENSE: see infra 32. And so ἐπ' ἀλ. = חֲמָת לְשֹׁן. But it has classical authority: Demosthenes *passim*.

30. Exact quotation from V. A.; ἐξ for εἰ. For future ἀγαπήσεις see note M. 19. 18.

36. M. 22. 43 has ἐν πνεύματι = "by inspiration." Both forms are intensely Hebraic and furnish a good illustration of the perplexities that confront and bewilder any Student of the Sacred Text, acquainted with Classical Greek only, if he is truthfully and honestly striving to understand what he has before him: and not merely to turn it into English. If he is content with the bald, literal translation of our E. V., "*in spirit*," or "*by the Holy Ghost*," corresponding to the Vulgate, "*in spiritu*" and "*in spiritu sancto*," on the plea that he fully understands what the phrases severally mean, and does not need any exact critical investigation of the original expression: we must deplore the introduction of such a spirit into so serious an enquiry. The first step towards any *profitable* study of G. T., is to divest oneself absolutely of all old memories of the familiar English Version, and of the associations popularly connected with its well remembered phraseology: and then to endeavour, without any *a priori* bias, to discover the real meaning. I need not say that "*in spirit*," whatever sense may have been popularly connected with it in this particular passage, is widely different from the

CHAPTER XIII.

HEBR. 3. 9. 16. *εἰς τ. ὅ.* 14. *βδ. τ. ἐρ.* M. 24. 15, note. 20.
οὐ...πᾶσα σ. 22. *δώσ. σημ.* 25. *δυνάμεις.*

NON-C. 6. *ἐπὶ τῷ ὀνόμ.* 19. *ἀπ' ἀ. κτ.* 33. *πότε.*

SEPT. 3. 9. 16. *εἰς = at, or near:* notes M. 13. 56, 26. 18.
 25. *αἱ δυνάμεις..., Is. 34. 4.* 27. *ἀπ' ἄκρ...ούρ.* 34. *ἀφεὶς.*

CHAPTER XIV.

HEBR. 4. *εἰς τί ἡ ἀπ.* 6. *ἐν ἐμοὶ.* 14. 27. 58. 69. 71. *ὅτι.*
 27. *ἐν ἐμοὶ.* 36. *'Αβ. ὁ π.* 49. *ῆμ. πρ. ὑ.* and 54. 60. *εἰς τ. μ.*
 62. *τῆς δ.* 64. *ἐνοχον θ.* notes M. 5. 22, 1 Cor. 11. 27, Heb. 2. 15.

NON-C. 1. *πῶς.* 2. *μήποτε...ἔσται.* 5. *ἡδ...πρ.* and *ἐνεβρ.*
 9. *εἰς ὅ. τ. κ.* 19. *εἰς κ. εἰς* and *μήτι ἐγώ.* 31. *ἐκ π....μᾶλλον*
 and *οὐ...ἄπαρν.* 32. *ἔως πρ.* 36. *οὐ τί...σύ.* 41. *ἀπέχει.* 42. *ἄγ.*
 43. *μετὰ μ.* 44. *σύσσ.* 51. *ἐπὶ γ.* 56. 59. *καὶ ἵστ...ἥσαν.* 65.
ἔβ. 72. *ἐπιβ.*

SEPT. 25. *γεννήμ.* 50. *ἀφέντες.*

more correct rendering of the Hebraic *ἐν πνεύματι* “by divine inspiration,” more fully expressed by the form in Mc. *ἐν τῷ πν. τῷ ἄγίῳ.*

CHAP. XIII. 19. *ἀπ' ἀρχῆς κτ.]* The omission of article is simply Hebraic in its irregularity: and in this particular context may possibly be due to the opening words of Genesis. Read carefully J. 1. 1, note.

20. Observe Hebr. idiom: *אַלְלָכֶת*, note, M. 24. 22, L. 1. 38, Apoc. 21. 27.

25. *αἱ δυνάμεις...]* L. 21. 26, note. The singular form is more frequent in V. A. as the equivalent of *אַבְנָת*.

27. *ἀπ' ἄκρου]* Note, M. 24. 31.

32. *εὶ μὴ]* but, *on the contrary:* M. 24. 36, L. 4. 26, 27, Gal. 2. 16.

CHAP. XIV. 4. *ἀπώλεια]* M. 26. 8, note.

41. *ἀπέχει]* W. and W. quote Herod. 3. 142 as using *ἀπέχει* for “liet.” Schl. gives Anacr. Ode 28. 33. This is the only instance in N. T. Not found in V. A.

43. *μετὰ μαχ.]* M. 24. 31, note.

54. *נִס* in Hebrew occasionally means *fire*, Is. 44. 16, 47. 14, where V. A. has *πῦρ*: though almost always elsewhere *φῶς*. Hence *φῶς* may possibly have come to be taken in the same double sense as *נִס*, for which it so generally stands.

62. *τῆς δυν.]* Note, M. 26. 64.

65. *ἐβαλλον]* The only instance of this meaning of verb in N. T.; none occurs in V. A.

72. *ἐπιβαλὼν]* Some refer this to “covering up his face.”

CHAPTER XV.

HEBR. 21. ἀγγαρ. 34. Ὁ Θ....εἰς τι.

NON-C. 1. συμβ. π. 11. ἀνέσ. 15. τὸ ικ. π. 22. φέρ. 36. εἰς. 47. ποῦ.

CHAPTER XVI.

HEBR. 5. ἐν τ. δ. 17. ἐν τῷ ὅν.

NON-C. 6. ἵδε.

CHAP. XV. 1. ἐπὶ τὸ πρωῒ] לְבָקָר. εἰς τὸ πρωῒ V. A., Ps. 30. 6, 59. 17.

2. σὺ λέγεις] M. 26. 25, note.

15. ικ. π.] satisfacere; suam dare satisfactionem. A. 17. 9.

34. ὁ Θεός...εἰς τι] M. 1. 20, 27, 46, notes: look out examples given there and supra Mc. 5. 8. Eἰς τὶ is simply the literal rendering of מִן why: Hebrew not Greek.

47. ἐθεώρ. ποῦ τιθ.] For non-sequence of Tenses, past followed by present, infra 16. 1, so common in N. T., see M. 1. 22, note.

CHAP. XVI. 5. V. A. always render מִן by plural: generally ἐκ δεξιῶν, as infra 19, answering to מִן?

S. LUKE.

CHAPTER I.

HEBR. 5. ἐν τ. ἡμ. 6. πορευόμ. 7. 18. προβ. ἐν τ. ὅ. αὐ. 15. ἐνώπ. 17. ἐν φρ. 18. κατὰ τι. 20. εἰς τ. κ. αὐ. 21. ἐν τ. χρ. 29. ἐπὶ τ. λ. 32. νί. ὑψ. 34. ἀνδ. οὐ γ. 37. οὐκ ἀδ...ρῆμα. 44. ἐν ἀγ. 49. ἐπ. μ....δυν. 51. ἐπ. κ. ἐν β. 58. μετ' αὐ. 69. κ. σωτ. 76. πρὸ π. 77. ἐν ἀφ. 78. ἐν οἰς. 79. σκ. θ. Also 25. 46. 61.

NON-C. 15. ἔτι. 20. μὴ. 25. ἐν ἡμ....ἀφ. 39. μετὰ σ. 54. μνησθ. 57. ἐγένν.

SEPT. 17. ἐνώπ. for ἔμπροσθεν, see 5. 19 for contrary use. 20. ἀνθ' ἀν. 36. συνειληφ.

CHAP. I. 5. ἐν ταῖς ἡμέραις] M. 2. 1, note. See Esther 1. 1, where, to avoid the *non-Hellenic* ἡμέραι, V. A. puts βασιλείᾳ; almost as bad; and no article, as if to correspond with Hebrew בִּין יְמֵי אָבֶן.

7. προβ. ἐν τ. ἡμ. αὐτῶν] Genesis 24. 1, בְּיַמֵּי אָבֶן : also Josh. 13. 1, in V. A. προβεβηκὼς ἡμέρων.

17. ἐνώπιον instead of ἔμπροσθεν, M. 5. 16.

20. ἀνθ' ὧν] = מִשְׁנָה, or שְׁנָה, or נִשְׁנָה : 4. 18, 19. 44. Of course, the primary, original meaning is “wherefore”; and not “because.”

32. νιὸς ὑψ.] בְּנֵי הָנָהָלָלָה. Daniel has אֲנָלָלָה by itself, as an Epithet and Name of God ; 4. 21, 29, 31. The Hebrew נִנְלָלָה is very common as an adjective combined with נָא. Infra 6. 35.

34. V. A. always give this for בְּדַע אִישׁ, Gen. 4. 1, 19. 8, Numb. 31. 17.

36. In V. A. συλλαμβάνω = concipio : but not in Classical Authors.

78. ἐν οἷς] Hebr. for בְּ, causae.

79. σκιᾶθανάτου] M. 4. 16, note.

CHAPTER II.

HEBR. 6. *ai ἡμ.* 10. *π. τ. λ.* 14. *ἐν ὑψ.* 15. *καὶ ἐγ...καὶ εἰπον.*
εἰπον. 15. 19. *ρῆμα.* 21. *τοῦ π. and καὶ ἐκλ.* 34. *κεῖται εἰς.*
38. *ἀνθωμ.* Also 27. 29. 36.

NON-C. 26. 45. *μὴ ἵδ.* 37. *υἱκτα κ. ἡμ.*

CHAPTER III.

HEBR. 5. 16. 20. *καὶ = ὅτι.*

NON-C. 14. *ὁψ.* 23. *ἀρχ.*

SEPT. 7. *γενν. ἐχ.* 16. *ὅ iσχ.*

CHAPTER IV.

HEBR. 4. *ὅτι...Θεοῦ.* 22. *τῆς χ.* 25. *ἐπ' ᾧ.* 34. *τι ἡ. καὶ σ.*
38. *ἡρώτ.* Mc. 4. 10, note. Also 1. 7. 12. 19. 21. 32. 41. 43.

CHAP. II. 4. In V. A. *πατριὰ* everywhere = בֵּית אָבִי, or מִשְׁפַּחַת אָבִי, “the Father’s house.”

10. “All *the people*”: i.e. the Jews.

14. *ἐν ὑψ.]* (See M. 21. 9, note.) V. A. for בֶּגֹּרְכִּים, Job 16. 19, “in Heaven”: Ps. 92. 9, קָדוֹם is an epithet of Jehovah. V. A. σὺ δὲ ὕψιστος, K.

εὐδοκία] Note, M. 11. 26. Can it mean here, “the power of pleasing God”; “acceptance with God”?

15. *ρῆμα]* = בְּדַק = thing, passim : V. A. Gen. 15. 1.

21. Here *τοῦ περιτ.* = לְמַזְלָה; note M. 1. 6. Mark Hebraism in καὶ ἐκλήθη.

34. Double notion of *a stone* set up for (1) a *Stumbling Block*, an object to knock against and fall over, and (2) a *Sign*.

38. *ἀνθωμ.]* M. 11. 25, note.

41. Dative of *time when*, “point of time”: very rare in N. T. Mk. 1. 21, note.

CHAP. III. 5. *ἔσται εἰς]* = γενήσεται = ? חיה: M. 1. 6, note. We have here a quotation from memory: not exactly agreeing with V. A.

7. *τ. ἐκπ. ὁ. βαπτ.]* Irregular construction: common both in Hebrew and V. A.

16. *ἰσχυρ.]* Note, M. 3. 11; a word not forcible enough for the idea, to our notions, as derived from its Classical use.

21. *ἐν τῷ β.]* This is almost, but not quite, equivalent to gen. absolute. *καὶ ι. β.]* Here καὶ is not “and” but “also.”

CHAP. IV. 4. *οὐκ ἐπ' ᾧ μ. ζ.]* M. 4. 4, note: *important.*

7. *ἐνώπιόν μον]* = עַפְלָה. The Greek words do not carry the meaning.

NON-C. 13. ἄχ. κ. 14. καθ' ὅ. τ. π. 33. φ. μεγ. Also 16. 34.
SEPT. 7. ἐνώπιον. 18. οὐ ἐνεκεν.

CHAPTER V.

HEBR. 1. 12. ἐγ....κ. αὐ. ἦν. 3. ἡρώτ. 17. δ. Κυρ. 26. 36. ὅτι. 34. νι. τ. νυμφ.

NON-C. 7. τ' ἐλθ. σ. 19. μὴ. 36. εἰ δὲ μή. 37. βάλλει.
SEPT. 11. ἀφ. 19. ἔμπρ. for ἐνώπιον, infra 12. 8.

CHAPTER VI.

HEBR. 4. τ' ἄρτ. τ. προθ. 8. εἰς τ. μ. 12. ἐγέν....ξῆλθε.
15. Ζηλ. 20. οἱ πτωχοί, see note, M. 5. 3. 35. ι. τ. ύψ. supra
1. 32 and M. 21. 9, notes.

NON-C. 7. παρετ. ἵνα εὑρωσι. 12. ἐν τῇ πρ. τοῦ Θ. 15.
Ἰουδαν Ἰακώβου. 17. ἥλθον ἀκοῦσαι. 18. ὄχλ. 35. ἐπὶ τοὺς ἀ.
43. οὐκ ἐ....ποιοῦν.

12. This passage shows clearly that ὅτι is not used for Quotations alone, nor always: for in v. 10 it forms part of V. A. text: whereas, in the Quotation in v. 11, there is no ὅτι in V. A.

13. ἄχρι κ.] “till opportunity offered.”

14. Curious use of gen. with κατὰ in this sense: whence obtained?

18. In Gen. 22. 16, נִזְנַת הַיּוֹם is, in V. A., οὐ εἰνεκεν, and is equivalent to ἀνθ' ἕως, L. 1. 20, 19. 44, being its *literal basis*. The latter is good Greek, the former bad: but to the V. A. Translators they seemed, apparently, identical. πτωχὸς] M. 5. 3, note. Our English Version gives “meek” in this passage of Isaiah.

23. παραβ.] = proverb here: as V. A. 1 Sam. 10. 12, Ez. 18. 2.

CHAP. V. 34. ποιῆσαι ν.] M. 8. 25, J. 6. 10, Acts 17. 26. Whence is this use of ποιῶν derived? It suits English idiom exactly, and so does not startle us, but it is not *Greek*: I trace it in V. A., but not often, e.g. Ps. 104. 32, Jerem. 32. 23, Job 5. 18, gen. for Hiphil, but it is not a Hebrew idiom.

35. “But a time will come: and, when the Bridegroom shall have been taken from them, then shall they fast.”

CHAP. VI. 5. A strong instance for ὅτι in asseveration: M. 7. 23, note, Acts 28. 25.

20. Nom. plural for Voc. is rare.

24. ἀπέχω seems to carry notion of sufficiency, M. 6. 2, 5. In Gen. 43. 23, לֹא תִשְׁכַּח מִצְרָיָם, τὸ ἀργύριον ὑμῶν εὐδοκιμοῦν ἀπέχω, V. A. whatever it may mean.

32. 1 Pet. 2. 19, τοῦτο χάρις παρὰ Θεῷ.

CHAPTER VII.

HEBR. 1. *εἰς τ. ἀ.* Mc. 7. 35, note. 4. 16. *ὅτι.* 11. *ἐγέν...*
ἐπορ. 12. *καὶ ἰδού.* 21. *ἀπὸ ν.* 23. *σκ. ἐν ἐμολ.* 27. *πρὸ προσ.*
28. *ἐν γ. γυν.* M. 11. 11, note. 35. *κ. ἐδικ. ἡ. σ. ἀπὸ...* M. 11. 19,
note. 50. *πορ. εἰς εἰρήνην* M. 5. 34, note.

NON-C. 3. *ἐρωτᾶν...διασώσῃ.* 6. *σκ.* 7. *εἰπὲ λ.* 23. *ὅς ἐὰν*
μὴ. 24. *ἔξελ...θεάσ.* 28. *ὁ μικρ.* 33. 42. *μήτε.* 36. *ἡρ...φάγη.*
Past indic. followed by Subj. infra 9. 45. 37. *ἥτις.* 39. *ποταπῆ.*
40. *ἔχω σ. τι εἰπ.* 42. *μὴ* for *οὐ.*

CHAPTER VIII.

HEBR. 1. *καὶ ἐγ...καὶ αὐ.* δ. 8. *ὁ ἔχ. ὥτα ἀκ.* 15. *ἐν κ. κ.*
and *ἐν ὑπομ.* 28. *τί ἐ. κ. σ.* 35. *παρὰ τ. π.* 43. *οὐσα...δώδεκα.*
Also 48. 49. 54, Mc. 5. 8.

NON-C. 4. *τῶν κ. π.* 5. *ὁ μὲν.* 13. *πρὸς καιρὸν.* 17. *καὶ*
εἰς φ. ἔ. 27. *ἐκ χ. ἵ.* 29. *π. γ. χρ.*

CHAPTER IX.

HEBR. 18. *ἐγέν...συνῆσαν.* 22. *ὅτι asseverandi.* 41. *ἔστ.*
πρὸς ὑ. M. 13. 56, Mc. 9. 19, notes. 49. *ἐπὶ τῷ ὁ.* 51. *ἐγέν. δὲ...*

CHAP. VII. 21. *ἐθεράπ. ἀπὸ μαστίγων]* V. A. use *μάστιξ* for *γυναικεῖον*, one of the meanings of which is leprosy (Lev. 13. 3), and elsewhere *macula, nævus*. Hence possibly our English Translators, Ps. 90. 10, render *μ.* by “plague”: and so the sense of “disease” may have become connected with it, as in Mc. 3. 10, 5. 29, and here.

32. *π. τοῖς καθ.]* For this construction, see supra 3. 7.

45. Mark emphasis in *καταφ.,* M. 26. 48.

CHAP. VIII. 10. Compare M. 13. 14, Mc. 4. 12. This passage of S. Luke is much the plainest and clearest.

21. *ποιεῦν λόγον]* A very singular usage.

27. V. A. use *ἴκανὸς* for *multus*, Ez. 1. 24, *φωνὴν ὕδατος ίκανον*, and this is common in Apocrypha, 1 Macc. 13. 11, *δύναμιν ίκανὴν*, see Xenophon Cyrop. 2. 1. 8, Anab. 4. 8. 18, Polyb. Hist. 2. 12. As we use “plenty” and “enough,” in sense of “many.” Infra 23. 8, 9.

CHAP. IX. 28. *ἐγ...ἡμέραι...καὶ...ἀνέβη...προσ.]* Most irregular construction: involving Hebraisms and non-classical anomalies.

καὶ αὐτ. and τοῦ πορ. M. 2. 6, note. 52. πρὸ πρ. Mc. 1. 2. 61. τοῖς εἰς τὸν οἶ.

NON-C. 3. ἀνὰ δ. χ. 13. δότε φ. and εἰ μήτι...ἀγοράσσωμεν.
14. κατακλ. αὐτ. κ. 22. ἀποκτ. 31. ἔλεγον τ. ἐ. 33. μὴ...λέγει.
46. τὸ τίς...μείζων αὐτ. 48. ὁ γ. μικρ. 52. εἰσ...ἄστε ἐτ. 54. εἴπ.
π. κ. 57. ἀπέρχη. 60. ἄφες.

CHAPTER X.

HEBR. 2. οὖν. 10. εἰς τ. π. 13. αἱ δ. 21. ναὶ...σου. 27. ἀγαπήσεις, M. 6. 33, 19. 18, notes. 37. ὁ π. ἐ. μετ' ἀ. Also 1. 6. 17. 38.

NON-C. 21. ἐν αὐτ. τ. ᾧ. 30. ἀφ....συγκυρίαν. 35. ἐπὶ τ. αὐτ. 41. τυρβάζη Latinism.

SEPT. 2. 35. ἐκβάλλη. 21. ἐξομολογοῦμαι and οὕτως...σου.

34. ἐν τῷ ἐκείνους εἰσ.] Strictly rendered, this means the exactly opposite of what took place, and limits the overshadowing by the cloud to our Lord and Moses and Elias. It is, of course, an instance of ungrammatical construction.

36. ἐν τῷ γεν.] “When the voice *had* past”; and yet Vulg. give “dum fieret vox.”

39. μετὰ ἀ.] Notes, M. 24. 31, Mc. 14. 43, Acts 2. 28.

51. πρόσ. ἐστήριξε] So V. A. render מִשְׁמָרֶת, Jer. 21. 10, Ez. 21. 2, and פְּנֵי מִזְבֵּחַ, Ez. 14. 8; *a merely literal rendering*.

CHAP. X. 2. οὖν in V. A. often stands for ἦ, because ἦ often means “therefore”: thus οὖν and καὶ are both equivalents of ἦ: can they in consequence have come to be used *one for the other*? It looks so here.

6. νιὸς εἰρ.] Common Hebr. idiom בְּלֹא שָׁבֵט, passim in V. T. 1 Kings 1. 52, νιὸς δυνάμεως V. A.; Eph. 2. 2, νιὸς ἀπειθείας, 1 Pet. 1. 14, τέκνα ὑπακοῆς, M. 8. 12, note.

7. τὰ παρ' α.] Grimm supplies δοθέντα, Phil. 4. 18.

10. πλατεῖα] V. A. always for רֶחֶב, “wide place,” or “street.”

19. Compare Ps. 91. 13, “Thou shalt go upon the adder...”

21. ναὶ...εὐδοκία, M. 11. 26, note.

27. This *future* is most intensely *Hebraic* and not *Greek*, which has no such force of *command* connected with its future tense, as the Hebrew and English have (*in shall*). M. 5. 48, 19. 18, notes.

37. סִיר הַשְׁעָם] Literally rendered by V. A. passim: as here. 2 Sam. 10. 2, ποιήσω ἔλεος μετὰ Ἀννών.

CHAPTER XI.

HEBR. 4. ὁφελ. 7. εἰς τ. κ. ἐ. M. 13. 56, J. 1. 1, notes. 22.
 ἐφ' γὰρ ἐπεπ. 32. εἰς τὸ κ. Also 20.
 NON-C. 3. ἐπιούσιον. 5. πορεύσ....εἴπη. 36. τι. 37. ἡρ.
 38. ἐβαπτ. 41. τὰ ἐν. 50. ἀπὸ κ. κ. 54. ἀποστ.
 SEPT. 34. ἀπλοῦς, M. 6. 22, note.

CHAPTER XII.

HEBR. 4. φοβ. ἀπὸ. 5. εἰς τ. γ. 8. ὅμολ. ἐν. 10. εἰς τ. δ.
 31. προστεθ. 32. τὸ μ. π. voc. 56. ὅτι, M. 7. 23, note.
 NON-C. 1. ἐν οἷς. 10. πᾶς δος ἐρεῖ λ. 33. μὴ. 36. πότε δ.
 46. ἀπίστων. 47. πρὸς τ. θ. for κατὰ. 58. δος ἐργ. and πράκτορι.

CHAP. XI. 4. ὁφελ.] M. 6. 12, note.

5—8 and 11. Utterly irregular construction.

20. ἐν δ.] M. 3. 11, note, infra 14. 31. See note, L. 22. 49, Apoc. 13. 10, 19. 15. All palpable Hebraisms, adopted, no doubt, insensibly and unconsciously into the Greek of our Lord's time, from the familiar phraseology of V. A., in which δ is almost always rendered literally by ἐν. And just as V. A. followed Hebr. idiom, and N. T. authors followed V. A., so the Vulgate Translation has kept in the same track, and constantly puts *in* for ἐν in passages similar to the one before us, against Latin idiom, and the clear sense: e.g. here; “*in digito Dei*”; infra 22. 49, “*si percutimus in gladio?*” 1 Cor. 4. 21, “*in virgat veniam ad vos?*” These instances of the way in which long and intimate acquaintance with V. A. and N. T. moulded the expressions of the Latin Translators, men of education and learning, illustrate and confirm the probability of the argument for referring all similar violations of Greek Idiom in N. T. to a Hebrew source. And it is remarkable how the phraseology of the Vulgate has affected the style even of the most learned Latin Fathers: e.g. S. Ambrose (*De fide i. v. 42*), “*Non in dialecticā complacuit Deo salvum facere populum suum.*” Just as our own popular theological terminology is coloured throughout by the forms of expression prevalent in our Authorised Version.

41. τὰ ἐνόντα] A remarkable phrase: not used, apparently, in Classical authors, and not found in V. A.

CHAP. XII. 8. M. 10. 32, note. Trommius gives no instance of ὅμολογεν ἐν from V. A. Schleusner gives some of הַנִּזְחָן with לְעֵד and לְ.

29. “Be not unsettled and worried.”

31. τ. π. προστεθ. δ.] A very difficult and important passage. M. 6. 33, note; infra 20. 11.

SEPT. 1. προσέχ. ἐ. ἀπὸ, M. 6. 1, note. 8. ἔμπρ. for ἐνώπιον, 5. 19.

CHAPTER XIII.

HEBR. 4. ὁφειλ. supra 11. 4. 9. εἰς τὸ μ. 27. ἐργ. τ. ἀ. 33. πορεύ. Also 19. 23.

NON-C. 1. 31. ἐν ἀ. τ. κ. 2. δοκ. 11. μὴ. 25. ἀφ' οὐ.

CHAPTER XIV.

HEBR. 1. καὶ ἐγ....καὶ. 31. ἐν δ. χ. M. 3 11, Jude 14, notes. 34. μωρ. ἐν τ. ἀρτ. M. 5. 13, note. 35. ἔχ. ὥτα ἀ. Also 2. 3. 30.

NON-C. 7. ἐπέχων. 8. κατακλ. εἰς τ. πρ. 8. 9. μὴ....ἐρεῖ δὸς τ. τ. and μετ' α. 10. ἀνάπτεσαι. 12. φώνει. 13. ποι. δοχ. 15. φάγ. ἀρτ. 17. τῇ ὥρᾳ. 18. ἀπὸ μ. and ἐρωτῶ. 19. 31. πορ. δ. 28. ψηφ.

42. M. 24. 45, θεραπεία = θεραπεύοντες. Herod. 5. 21.

53. Change of case after ἐπὶ, is utterly inexplicable.

58. δὸς ἐργ.] Probably a Latinism : “da operam.”

CHAP. XIII. 23. Literal translation of ην interrogative, 14. 3, copied literally in Vulgate : “si pauci sunt” and “si licet sabb. curare,” and 22. 49, “si percutimus ?”

25. Strange confusion of tenses and moods. Perhaps καὶ ἀποκρ. may be a Hebraism : “when once he has shut...then shall he answer.”

27. 2 Macc. 3. 6, ἐργ. τῆς ἀνομίας : the word is not found in V. A.

28. ὁ κλ....] M. 8. 12, note.

29. The kingdom of Heaven spoken of as a Feast : as Is. 25. 6.

33. πορεύ.] “go on my way”: as περιπατεῖν in same sense.

34. The mixture of Persons in this verse is very perplexing.

CHAP. XIV. 27. β. τ. στ.] It may be doubted whether the meaning of this expression is generally analysed and ascertained. It is assumed to be equivalent to “mortification,” “self-denial,” “crucifying the flesh”; and no doubt it implies this, though in a secondary not a primary sense. How then is the second idea involved in the first, and deducible from it? Because the man condemned to be crucified had to carry his cross to the place of execution : hence “to carry a cross” was an open sign, a demonstration, that some one was to be put to death : a symbol and emblem of death to be inflicted. Hence “to take up and carry one’s own cross” voluntarily, came metaphorically to signify the willing-

CHAPTER XV.

HEBR. 16. ἀπὸ τ. κ. 18. εἰς τ. οὐ. κ. ἐ. σ. Also 2. 27.

NON-C. 4. 8. ἔως εὗ. 7. ᾧ. 13. μακρὰν. 22. πρώτην. Also 1. 29.

CHAPTER XVI.

HEBR. 8. τὸν οἱ. τ. ἀ., οἱ νἱ. τ. αἱ. τ., and ὑπὲρ...γενεὰν. 9. μ. τ. ἀ. 10. ἄδικος. 11. τῷ ἀ. μ....ἄληθινὸν. 26. ἐστήρ. 27. ἐρ.

NON-C. 2. φων. αὐ. 14. ἐξεμ. 20. ἐβέβλ. 24. βάψῃ...
ἴδατος.

ness “to kill something deserving of death,” “to mortify the evil deeds of the sinful body,” “to crucify the flesh,” and “to exhibit and avow openly the intention to do this:” and so has passed into the common sense of “a symbol of mortification,” “an open profession of self-sacrifice and self-denial.”

CHAP. XV. 12. *βίος*] = “facultates vivendi, opes,” Mc. 12. 44, L. 8. 43. V. A. Cant. 8. 7. The same sense seems common in Apocrypha.

ἐπιβάλλον] This phrase has classical authority, being found in Herodotus and Demosthenes, and occurs in Diodorus 14. 17, and Polybius. There are some instances in Apocrypha, Tob. 6. 11, 1 Macc. 10. 30, 2 Macc. 3. 3, 9. 16: but none in V. A.

16. ἀπὸ τ. κ.] For this use of ἀπὸ for \aleph expressing cause or instrument, see M. 7. 16 and Heb. 5. 7, notes.

CHAP. XVI. 4. “That people may receive me,” “qu'on m'admette”: so infra, 9, “that there may be some one to receive you”: i.e. “that you may be received.”

6. He gave them the bills, drawn out by himself in the correct amounts, and allowed them to alter the figures.

8. ὁ κ.] i.e. “the rich man, his master.” Our Lord's remarks on the parable begin at “ὅτι οἱ νιό...”

9. M. 11. 19, note. Here ἀδικὸς = ψευδῆς, unreal, unreliable; δίκαιος = ἀληθινός. 1 Tim. 3. 16, ἐδικαιώθη “was authenticated, proclaimed to be true Christ, by the Holy Spirit,” at his Baptism. S. John 3. 20, 7. 18.

20. ἐβέβλητο] A quasi-Imperfect; *βέβληται*] a quasi-Present: M. 8. 6.

22. κόλπον] In 23, κόλποις.

26. ἐστήρικται] Used in much the same sense as *στερέωμα* in Gen. 1. for $\aleph\aleph\aleph$ “the wide expanse of Heaven.”

CHAPTER XVII.

HEBR. 4. ἀφήσεις. 10. ὅτι δ. 11. ἐγ. καὶ...διήρχ. 20. ἡ βασ. τοῦ Θ. M. 3. 2, note.

NON-C. 1. ἀνένδ...τοῦ. 2. λυσιτ...ἡ. 3. πρ. ἑαυτ. M. 6. 1, note. 7. ἀνάπ. 8. ἐτ. τι δ. and φ. κ. π. 9. δοκῶ. 13. ὥρ. φ. 24. ἐκ τῆς...εἰς τ. 29. ἔβρ. 35. ἐπὶ τ. αὐ. Also 15. 20. 33.

SEPT. 1. σκάνδ. M. 18. 7, note. 21. ἐντὸς. 33. ζωογ. 35. ἐπὶ τὸ αὐ. and ἀφεθ.

CHAPTER XVIII.

HEBR. 6. ὁ κρ. τ. ἀ. 43. ἔδωκ. αἱ. Also 11. 13. Nomin.

NON-C. 2. μὴ. 4. ἐπὶ χ. 5. εἰς τ. ἐ. ὑπ. 6. τι. 10. ἀνέβ. πρ. 14. παρ' ἐ. 15. προσ...ῦνα ᾧ. 24. πῶς δ. 31. γεγρ....τῷ νι. 39. προάγ. ἐπετ. ἵ. σιωπήσῃ.

SEPT. 16. ἀφετε.

CHAP. XVII. 1. ἀνενδεκτὸν] (from ἐνδέχεται) = “an impossible thing,” “an impossibility”: “there is an impossibility of scandals not coming.” Acts 3. 12 affords an almost parallel instance of a verbal adjective passing into and used as a Substantive.

3. προσ. ἑαυτ.] Acts 5. 35. V. A. render thus רַבְשׂה, Gen. 24. 6, Ex. 10. 28. Infra 20. 46, M. 6. 1.

4. ἀφ. αὐτῷ] Fut. for Imper., M. 5. 48, 19. 18. Apoc. 4. 10.

9. δοκέω] = cogito, M. 3. 9. V. A. for בָּשַׂר, Gen. 38. 15, ἔδοξεν αὐτὴν πόρνην εἶναι.

21. ἐντὸς] V. A. for בְּמִצְרָיִם “in medio”: Ps. 38. 3, 108. 21, and also for Plural of בְּמִצְרָיִם, Ps. 102. 1, Is. 16. 11, as if it were equivalent, in their usage, to “in the midst of,” as well as “inside.”

29. ἔβρ. π.] = “on pleuvoir.”

33. ζωογ.] Acts 7. 19. The only two instances in N. T. There are several in V. A. of the word in this sense “to keep alive,” as equivalent to the Pihel or Hiphil of חִיָּה, Ex. 1. 17, Judges 8. 19, 1 Kings 2. 6, 27. 9. It is probably peculiar to V. A.

35. ἐπὶ τὸ αὐ.] V.A. for יְמִין, M. 22. 34, note, Acts 1. 15.

CHAP. XVIII. 16. ἀφετε] = “suffer, permit,” very common use of verb in V. A.: the literal rendering of הִפְלִיכְתָּ, Hiphil of פְּלִיכָה, 2 Kings 4. 27, ἀφεις αὐτὴν for נִלְכַּדְתָּ. Also for יְמִין, Gen. 20. 6, Judges 15. 1.

31. γεγρ. τῷ νῷ] A very unusual form in ordinary Greek.

33. τῇ ἡμ.] Dative of “time when”: unusual in N. T. M. 12. 1, note: more frequent in L. than in the other Evangelists, as the other cognate forms; infra 20. 47, note.

35. ἐκαθῆτο π. τὴν ὁ.] Mc. 4. 1, 10. 46, notes.

CHAPTER XIX.

HEBR. 3. ἀπὸ τ. ὁ. 15. ἐγέν. καὶ εἰπε. 27. ἔμπρ. 37. δυν.
38. ἐν ὑψ. 43. ἥξ. ἥ...καὶ. Also 7. 9. 42.

NON-C. 2. καὶ ἀ...κ. οὐτ. 3. ἵδ. τις ἐ. τῇ ἡλ. μ. dat. of part.
11. δοκεῖν. 12. χ. μακράν...λ. 13. ἔως ἔ. 15. εἰπε φ....ἴνα γνῶ.
Mc. 10. 49, note. 20. ἐν σ. Latinism. 23. ἔπρ. 48. τὸ τι π.

SEPT. 44. ἀνθ' ὅν, supra 1. 20, note.

CHAPTER XX.

HEBR. 3. ἐνα λ. 11. πρ. π. M. 6. 33. 21. λαμβ. πρ. and
ἐπ' ἀληθ. 28. ἔξαν. σπ. 36. ἀν. νιολ. 42. ἐκ δ. 46. προσ. ἀπὸ.
supra 17. 3. Also 2. 5. 8. 17.

NON-C. 7. μὴ. 9. χρ. ἵκ. 19. ἐν αὐτ. τ. ὥ.

SEPT. 26. ἐνάντιον for ἐνώπιον, infra 24. 19, M. 5. 16, note.

CHAP. XIX. 3. τῇ ἡλ. μικρὸς] Dat. of *part.*, where we should expect acc. J. 13. 21, note.

38. ὁ ἐρχ. β. ἐν ὁ. K.] For ὁ β. ὁ ἐρχ. ἐν ὁ. K. This form, so ungrammatical in Greek, is no doubt due to the frequent occurrence of the same construction in Hebrew, of which I have elsewhere given examples, e.g. infra 21. 1. In εἰρ. ἐν οὐρ. we have a curious variation from the Angels' Song, "Peace on Earth." They greeted Him as Messiah in words of Ps. 118. 26: see M. 21. 9, note.

48. τὸ τι π.] "The what-to-do"; "the course to take."

CHAP. XX. 17. κεφ. γων.] See M. 21. 42, for explanation of this metaphor.

21. λαμβ. πρ. is the exact literal rendering of נִשְׁאָפָנִים, Lev. 19. 15, V. A. οὐ λήψῃ πρόσωπον πτωχοῦ. Fut. prohibitive with οὐ not Greek but Hebraic. M. 19. 18, note.

27. τυεσ...οι] "some," viz. "those who denied..."

28. ἔξαν. σπ.] = literally. V. A. עֲדַיִם בְּרַעַם, Gen. 38. 8, ἀναστ. σπ.

35. οἱ κατ....τυχ.] These words may possibly be quoted as justifying the notion of the annihilation of the wicked and the resurrection to life of the good alone.

38. Θ. οὐκ...] = "There is no God of dead people, but of living people: for all are alive for Him": to do Him service, as God and King, people must be *alive*.

47. προφ.] Dative of "cause or manner": very rare generally in N. T. (M. 26. 4, Mc. 2. 8, notes), though more frequent in S. Luke than any other writer: I have noted it 18 times in his Gospel, and

CHAPTER XXI.

HEBR. 6. ἐλ. ήμ. 8. ὅτι ἐγώ εἰμι. 16. ἐξ ν. 18. καὶ = but.
 22. τοῦ π. 26. ἀπὸ φ. and *ai* δυν. τ. οὐρ. 35. ἐπὶ π. Also
 34. 37.

NON-C. 11. φόβ. 14. θ. εἰς τ. κ. 24. ἀχρι π. 30. ἀφ' ἐ.
 34. πρ. ἑαυτ. Also 27. 38.

CHAPTER XXII.

HEBR. 1. πάσχα. 15. ἐπιθ. ἐ. 30. δώδ. φ. 49. εἰ π. ἐν μ.
 53. ἡ ἐξ. τ. σκ.

NON-C. 2. 4. τὸ π. αὐ. 6. ἐξωμ. 16. 18. Subj. without ἀν.
 24. τὸ τίσ... 35. μή τ. ν. 42. εἰ β. π. 47. προήρχ. αὐ. 69. ἀπὸ
 τ. ν.

SEPT. 18. γεννήματος. M. 26. 29, note.

17 in the Acts. In S. Matthew it occurs, so far as I have marked, only 8 times, in S. Mark 12: in all S. Paul's epistles, under 50 times. The usual substitute for this form, so universal in Classical Authors, is ἐν with dative, *an evident Hebraism*: M. 3. 11, note.

CHAP. XXI. 1. τὸς β...πλ.] Curious construction: similar to 19. 38.

21. J. 4. 35, James 5. 4, have both, as here, plural of χώρα, in sense of *field*: a signification belonging to ΥΝ occasionally, for which V. A. generally give χώρα. Here it need not bear *that* meaning, but may mean "heathen lands," "foreign lands." It has no Classical authority.

26. δύναμις here seems equivalent to "forces" in the physical meaning, such as control the movements of what we call "the heavenly bodies": e.g. gravitation, attraction, &c.

CHAP. XXII. 19. εἰς τ. ἐμ. ἀνάμν.] "as my memorial, the memorial I desire": or, in active sense, "my appointed way of reminding my Father." For ποιεῖτε see M. 26. 18, note.

25. κυρ.] "lord it over them": M. 20. 25, note.

30. τὰς δώδ. φυλ.] "the different divisions and portions of my people." The *diocese*, in the Church, is the equivalent of the *Tribes* among God's ancient People. κρίνειν, in Hebrew sense, "to govern."

49. πατ. ἐν μαχαίρᾳ] This phrase is very frequent in V. A. as literal translation of בְּחֶבֶד בַּחֲנֹן, 2 Kings 19. 37, 2 Chr. 29. 9, Josh. 19. 47, Jerem. 26. 23, and a hundred other places. And it was consequently, no doubt, (see Apoc. 2. 16, 11. 7,) in common use in our Lord's

CHAPTER XXIII.

HEBR. 9. ἐν λ. *ik.* 28. ἐπ' ἐ....τέκνα. 31. ὑγρῷ ξ...ξηρῷ.
43. ἐν τῷ π. Also 5. 9.

NON-C. 3. σὺ λέγ. M. 26. 25. 5. ἀνασ. 8. ἐξ *ik.* supra 8. 27.
11. σὺν τ. στ....ἀνέπ. αὐ. τῷ II. dative. 15. ἄξ. θ. 16. παιδ.
17. καθ' ἐ. no article. 33. ἀπῆλθ. 41. ἀτοπον. 51. συγκατατ.

CHAPTER XXIV.

HEBR. 1.. τῇ μιᾶ τ. σ. 4. ἐν ἐ. ἀ. 22. ἐπὶ τ. μν. 25. βρ.
τοῦ π. ἐπὶ, M. 2. 6, note. 34. ὅτι emphatic, M. 7. 23, note. 42.
ἀπὸ μ. 47. ἐπὶ τῷ ὀν. 49. ἐξ ὕψ. Also 35.

NON-C. 12. πρὸς ἐ. 13. ἐν αὐτ. ἡμ. 18. σὺ μ. π. 21. ἀλλά
γε σ. π. τ. 25. βρ. τῇ κ. dative. 35. ἐγνώσθη αὐτοῖς.

day. How familiar it was to the Authors of V. A. may be inferred by their rendering the idiomatic expression גַּם כִּי לֹא בְּרַב עַל, Josh. 19. 47, by ἐν στόματι μαχαίρας ἐπάταξαν in defiance of Greek grammar and idiom. For εἰ interrogative, see note, M. 12. 10.

CHAP. XXIII. 2. Xp. β.] King Messiah.

28. ἐφ' ἐ. κλ....] Judges 11. 37, לְכֹה בְּנֵי קָרְבָּן, κλαύσομαι ἐπὶ τὰ παρ-
θένια μου.

31. ἐν τῷ ὑγρῷ...ξηρῷ] Proverbial: Ez. 17. 24, 20. 47. Of course
the use of ἐν is Hebraic.

54. ἦμ. παρασκευῇ] "The Preparation day": in J. 19. 42 it is
called ἦ π. τῶν Ἰουδ., showing how completely it was looked on as a day
of fixed and regular Jewish observance. σαββ. ἐπέφ.] "The sabbath
was dawning": and yet it began at *Sunset*. The unnaturalness of their
division of the day and its arbitrary commencement, is shown strikingly
by this use of ἐπέφ.

CHAP. XXIV. 25. πιστ. ἐπὶ π.] See M. 27. 43, note, Mc. 10. 24.
Or perhaps ἐπὶ πᾶσιν may not be connected with πιστ., but may mean
"after all."

42. ἀπὸ μελ.] = "a part of," "some," for 'Ω. V. A. constantly
translate this literally, and the Vulgate follows suit. Ex. 17. 5, ἀπὸ τῶν
πρ., "de senioribus," Lev. 5. 9, מִנְחָה, ῥαבֶּה ἀπὸ τοῦ αἴμ.

47. κηρ....ἀρξ.] A very anomalous and ungrammatical construc-
tion, irreducible to any order.

49. ἐξ ὕψους] V. A. for קַוְרָם, Ps. 18. 17, Thr. 1. 13.

SEPT. 19. ἐναντίον, supra 20. 26. M. 23. 14, note.

52. μετὰ χαρᾶς] M. 24. 31, Acts 2. 28, notes: supra 9. 39. There is a curious example of its use for בְּ in V. A. Is. 48. 1, תִּתְאַלְּפָנָה אֶלְךָ, oὐ μετ' ἀληθείας, exactly as we use *with*, and so also Is. 15. 3, בְּבָרֵי, μετὰ κλαυθμῶν. Nah. 1. 2, μετὰ θυμοῦ. These are the only instances I find in V. A. of μετὰ with genitive of *thing*, as distinct from gen. of *person*. But these are sufficient, I think, to assign it to a Septuagint origin.

S. J O H N.

CHAPTER I.

HEBR. 1. $\pi\rho\delta\varsigma$ τ. θ. 6. ὅν. αὐτ. Ἡ. 7. εἰς μ. 12. ἐλαβον,
and πιστ. εἰς τὸ ὅ. 2. 11. 23. 13. ἐξ αἴμα... 18. ὡν εἰς τ. κ.
M. 13. 56, note. 23. εὐθύνατε τὴν ὅ. = פָּנָא רְגָב, Is. 40. 3. Also
20. 26. 31. 32. 33.

CHAP. I. 1. $\epsilon\nu \alpha\rho\chi\hat{\eta}$] How are we to account for the absence of the definite article here, in a passage remarkable for its strict accordance with grammatical precision, and in a writer generally so exact in his use of it? Are we to resort to elaborate refinements of criticism, or strive to give a simpler and more natural, though possibly less philosophical, explanation of its omission? The account of the creation, Gen. 1. 1, opens with בְּרֵאשִׁית, V. A. $\epsilon\nu \alpha\rho\chi\hat{\eta}$: no article in either language. We know how familiar the Hebrew phrase was to the Jews in earlier time, as the title of the Book itself; we may well imagine the ideas associated with it, the sanctity (as it were) that environed it. May we not infer that equal honour would be paid, by the later Jews, to the phrase that literally rendered it in the Greek Version, embalming it for all future generations? Is it not probable that the Evangelist had the words of Moses in his mind, and deliberately and intentionally reproduced them? Mc. 13. 19, note.

ἢν πρὸς τὸν Θ.] For this sense of $\pi\rho\delta\varsigma$ with acc. = נִסְעַן apud, juxta, see notes, M. 13. 56, Mc. 1. 39, 6. 3, 2 Th. 3. 10. It is a Hebraism and not a metaphysical refinement of Classical usage. It is superfluous, no doubt, to repeat here, what every Scholar knows, that $\pi\rho\delta\varsigma$ with acc. can only follow verbs implying motion towards an object, movement either (1) of body or other material substances, or (2) of mind or spirit, towards something outside it. It cannot follow any verb implying stationariness: with which the dative or genitive are almost invariably

NON-O. 14. μονογ. παρὰ Π. 15. 30. πρῶτός μου. 26. μέσος
 ὁ. 32. ἐπ' αὐτόν, acc.: we should expect αὐτῷ. 33. δ. π. μ. β.
 M. 2. 2, note. 40. εἰδον ποῦ. 42. πρῶτος for πρώτου. 47. τι ἄγ.
 48. εἰδε...καὶ λέγει, past coupled with present, M. 1. 22, note:
 infra 50. 49. πόθεν and φωνῆσαι.

SEPT. 1. ἦν πρὸς τὸν Θ. 15. 27. 30. ἔμπρ. 18. δ ὥν εἰς τὸν
 κ. 29. αἴρων ἀμ.

found. I say *almost*, for some few instances of deviation from this general use may, of course, be cited: but such exceptions prove the rule. Πρὸς τὸν Θεὸν cannot, we may boldly say, in grammatical Greek, mean *apud Deum*, as it undoubtedly means here, and as the Vulgate has it, and our E. V. “with God.” And yet it is abundantly clear, from the notes referred to above, that πρὸς, εἰς and παρὰ, with acc., are coupled with verbs involving no idea of *motion towards*, constantly in N. T., suggesting that such must have been the common vernacular usage among Hebrews speaking or writing Greek at the time. To what are we to assign this violation of Grammatical correctness? I venture to hope that the explanation offered by me, 2 Th. 3. 10, is reasonable and sufficient; and that the Septuagint Translators, men evidently possessing a very slight and inadequate acquaintance with Greek, having ascertained that נָא generally was equivalent to πρὸς with acc., assumed it to be so *universally*, and rendered it accordingly: or they may only have carried out a misconception previously prevalent and adopted in the vulgar phraseology. In either case, the use, thus introduced, became probably imbedded, as so many other similar Hebraisms, in the Vernacular Greek of the Jews in Egypt, Palestine and Asia Minor. And hence the words stand for what S. John meant them to stand for, and not for what they mean in themselves, grammatically.

12. ἔλαβον] “received, accepted”: an unusual sense of the word “apud Græcos,” deducible possibly from παρέλαβον in 11; not found, I think, in V. A.; perhaps only a literal translation of the Chaldee קבל = “to hear and adopt,” whence “cabala.”

15, 30. ἔμπρ.] *de ordine*, Gen. 48. 20, ἔθηκεν Ἐφραὶμ ἔμπρ. τοῦ Μανασσῆ for נְבָנָי; Deut. 21. 6, for בָּנָו, in same sense.

16. ἀντὶ] For תַּחַת, “in place of,” one after another: Ps. 45. 17, “בְּ” בְּ, ἀντὶ τῶν πατέρων σου.

23. τὴν δ. K.] From V. A.: there is no def. article in the original, nor is one required; the contrast in our E. V., “prepare ye the way... make straight...a highway,” is without any foundation: neither noun has the def. art. הַ.

CHAPTER II.

HEBR. 3. πρὸς αὐτόν. 4. τι ἐμοὶ καὶ σοι; Also 11. 23.

NON-C. 7. ἔως ἄνω. 10. ἐλάσσω = pejor, deterior. 19. λύω = diruo, destruo. 20. The construction τεσσαράκοντα. 25. ὁ ἄνθρωπος generically, for οἱ ἄνθρωποι. unusual. There is a tinge of Hebraism about it.

CHAPTER III.

HEBR. 1. Νῦν. ὅν. αὐτῷ. 15. ὁ πιστός. εἰς, Mc. 1. 15, note. 21. ἐν Θεῷ. 28. ὅτι ἀπέι. εἰ. 29. χαρᾶς χ. Also 28.

NON-C. 3. 7. ἄνωθεν = δεύτερον = de novo. 25. ἐκ. 34. ἐκ μέτρου. 36. ἀπειθῶν as opposed to πιστεύων, Eph. 5. 6, note; and ἐπί αὐτόν.

CHAPTER IV.

HEBR. 6. ἐκ τῆς ὁδοῦ. ἐκ for Π, used in sense of νπὸ. 14. εἰς τὸν αἰώνα. 17. 39. 42. ὅτι. 23. ἐρχόμενος. 28. εἰς τὸν αἰώνα. 30. ἦρχοντο. 52. κομψός. ἐσχετικός, and ὡραῖος. acc. of time when.

SEPT. 3. ἀφῆκε, M. 18. 12.

29. αἴρειν] = “recedere facio, removeo”; V. A. Is. 5. 23, Gen. 35. 2 and elsewhere.

43. Κηφᾶς] Aramaic, Mc. 3. 17.

44. τῇ ἐπι.] Dative of time when: L. 18. 33, note.

CHAP. II. 4. τί ἐμοὶ καὶ σοι] A pure Hebraism. קַדְמָה לִי, 2 Sam. 16. 10, 19. 22, V. A. Vulgate “quid mihi et tibi”; as much against Latin idiom, as τί ἐμοὶ καὶ σοι is against Greek. M. 27. 19, note, Mc. 1. 24.

25. περὶ τοῦ ἀνθρώπου τῷ ἀνθρώπῳ.] This use of ὁ ἄνθρωπος for mankind is not grammatically correct: it is most probably derived from Hebrew: as Gen. 8. 21, בְּלֹא כָּחָרֶם, נִגְאֵל, נִדְאֵן, נִדְאֵן. V. A.

CHAP. III. 15, 18. πιστεύειν εἰς] Mc. 1. 15, note: supra 1. 12.

20, 21. Here φ. = שָׁמָן is opposed to ἀλγήθ. = חַמְרָה, V. A. Ps. 119. 86, 151. L. 16. 9 and M. 11. 19, notes: infra 7. 18.

35. ἐν τῇ χ.]. Ex. 4. 21, τὰ τέρατα ἃ δέδωκα ἐν ταῖς χερσὶ σου, שְׁמָרֶךָ בְּיַדְךָ. It is the literal translation of בְּיַדְךָ.

CHAP. IV. 31. M. 15. 23, L. 4. 38.

35. τὰς χώρας] L. 21. 21, note, Jac. 5. 4.

CHAPTER V.

HEBR. 4. κατέβ. ἐν τῇ κ. for εἰς τὴν. 19. 30. ἀφ' ἑαυτοῦ.
25. ἔρχ. ὥρα κ. ν. ἐ.

NON-C. 4. κατὰ κ. 6. πολὺν χρ. ἔχει. 18. ἔλυε τὸ σ. 19.
30. ἀφ' ἑαυτοῦ. 35. πρὸς ὥραν, 1 Th. 2. 17, note. 39. δοκεῖτε ἔχ.
M. 3. 9. 44. δόξαν, “approval”: infra 12. 43. 45. εἰς ὃν ἡλπ.

SEPT. 7. βάλῃ, M. 26. 12.

CHAPTER VI.

HEBR. 5. πρὸς τ. Φ. 8. εἰς ἐκ τῶν μ. and 11. ἐκ τῶν ὄψ.
and 60. 35. ὁ ἄρτος τῆς ζωῆς. 39. ὥντα πᾶν...μὴ ἀπ. ἐξ αὐτοῦ.
51. εἰς τὸν αἱ. = **לְמַעַן**. 57. καὶ ὁ τρ. με κάκεῦνος... Also 14. 42.

NON-C. 6. ἔδει τε ἔμ. 7. διακ. δην. ἄρτοι. 9. παιδ. ἐν. 10.
ποιήσ....ἀναπεσέν. 11. ὄφαρίων. 12. συναγ. τὰ π. 17. ἥρχοντο.
21. ἥθελον λαβεῖν. 25. ἀδε γέγ. 50. τις. 52. ἐμάχ. 57. διὰ with
acc.: in sense of through or by. 66. ἐκ τούτου and εἰς τὰ ὅπισω.
68. ἀπελεύσομαι. 71. ἔλεγε τὸν Ἰ. = “he spoke of.”

SEPT. 70. διάβολος = “adversarius, delator”: (as Judas was):
V. A. for **צִדְקָה**, hostis, Esther 7. 4, and **צִדְקָה**, Job 1. 6, 7, 9, Ps. 108. 6.

CHAP. V. 2. **Βηθεσδὰ**] = **חַסְדָּה**, home of mercy.

4. κατὰ κ.] “At times.” κατέβ. ἐν τῇ κ.] One instance among
many of ἐν for εἰς as literal rendering of **בְּ**, 1 Cor. 7. 15.

13. ἐξέν.] V. A. constantly for **אָסָר** or **גָנָה**, literally “enato,”
Schl.; Judges 4. 18, 18. 26, 2 K. 2. 24, 23. 16.

18. ἔλυσε τὸ σ.] In V. A. we find **βεβηλοῦν** τὸ σ. as opposed to
ἀγάζειν, but not λύειν, as opposed to φυλάσσειν, τὸ σ. In N. T. we
have it with ἐντολὴν, M. 5. 19, νόμον, J. 7. 23, γραφὴν, 10. 35.

35. πρὸς ὥραν] See note, 1 Thess. 2. 17, Gal. 2. 5.

44. δόξα] = approval, good opinion : infra 12. 44, Rom. 3. 23.

CHAP. VI. 2. ἐπὶ τῶν ἀ.] “in the case of.”

8. εἰς ἐκ τῶν μ.] Corresponding to the use of **בְּ** partitive. Neh.
1. 2, εἰς ἀπὸ ἀδελφῶν μον, Ruth 4. 2. Also infra 60.

27. ἐργάζ...βρώσιν] Compare Eph. 4. 28, ἐργάζ. τὸ ἀγαθὸν...
Herodotus 1. 24, χρήματα. It is a very rare application of the verb.

35. ὁ ἄρτος τῆς ζ.] Our English idiom corresponds with this
Hebraism, which is utterly alien to the Greek: and the words here
used cannot, of themselves, convey the idea required.

45. διδακτοὶ Θ.] V. A. for **נָזְרֵי יְהוָה**, “God’s Pupils,” “God’s
enlightened ones,” “God’s instructed ones”: not “God-enlightened,”

CHAPTER VII.

HEBR. 1. περιεπάτει. 18. ἀληθής...ἀδικία, M. 11. 19, L. 16. 9. 19. 30. καὶ = but, yet. 25. ἐκ τῶν μ. 31. ὅτι emphatic. Also 12. 28. 29.

NON-C. 4. ἐν παρρησίᾳ. 15. μὴ μεμαθ. 41. μὴ γὰρ.

SEPT. 20. δαιμόνιον = evil spirit. Infra 10. 20: see M. 9. 33, 1 Tim 4. 1, notes.

CHAPTER VIII.

HEBR. 10. ή γυνή, vocative. 15. κατὰ τὴν σάρκα. 31. μένητε ἐν τῷ λ. Also 17. 35.

NON-C. 2. ἡρχόμην as imperfect of ἥρχομαι. 6. γῆν = ground. 9. εἰς καθ' εἰς and οἱ ἔσχατοι = youngest. 12. οὐ μὴ with future. 23. ἐκ τῶν κάτω...ἄνω. 25. τὴν ἀρχὴν. 37. χωρεῖ.

SEPT. 29. ἀφίημι = "leave," Mc. 12. 12.

CHAPTER IX.

HEBR. 9. ὅτι (thrice) emphatic, and 41: M. 7. 23, note, and Cap. 10. 36, 41. 32. ἐκ τοῦ αἰ.

"God-instructed": Is. 54. 13, θήσω...πάντας...διδακτοὺς Θεοῦ, M. 25. 34, note. Our E. V. rendering "taught of God," which, no doubt, conveys the *spirit* of the words, seems to coincide so exactly with διδακτοὶ Θεοῦ, that a less careful student might suppose it gave the letter also, which it does not: this would require ὑπὸ.

CHAP. VII. 4. ἐν παρρησίᾳ] Mark 8. 32: infra 11. 54. Here it seems to mean "a state in which every one talks of you."

18. ἀληθής] Opposed to ἀδικία, as L. 16. 9, 11, 2 Thess. 2. 10.

36. Ἑλλήνων] Vulg. "Gentium"; E. V. "Gentiles." So 1 Cor. 10. 32 and elsewhere. To the Jews, apparently, the term Ἑλλῆν took in all the rest of mankind: Ἰονδαῖοί τε καὶ Ἑλλῆνες.

38. ποταμοὶ...ζώντος] There is *no such* passage, *word for word*, in the Old T. But the idea is fully conveyed by Is. 35. 1, 6, 7, describing the life-giving, renovating, effects of the Holy Spirit, consequent on the coming of Messiah, God Incarnate, vv. 2, 4.

39. "Nondum effusus erat": compare Acts 19. 2.

CHAP. VIII. 44. Subaudi τις: "when a man speaks a lie, he speaks what is natural to him: for he is a liar, like his father the Devil": "he and his father" are alike.

58. πρὶν Ἀ. γεν.] "before A. was born."

NON-C. 2. ἥμαρτεν ὥνα γεννηθῆ, irregular sequence. 5. ὅταν = "so long as." 16. τηρεῖν τὸ σ. 18. αὐτοῦ τοῦ ἀναβλ. 25. ὡν.

CHAPTER X.

HEBR. 28. εἰς τὸν αἱ. 32. ἐκ τοῦ πατρός. 42. ἐπίστευσαν εἰς... Mc. 1. 15, note. Also 36. 41.

NON-C. 10. θύειν = "kill." 11. καλὸς for ἀγαθὸς. 12. ὁ...οὐκ ὡν, for ὁ μὴ. 15. γινώσκω = *I know.* 18. ἀπ' ἐμαντοῦ and ἐντολὴ. 24. τὴν ψυχὴν αἴρεις = "suspensam tenes." 31. ἐβάστασαν.

SEPT. 12. ἀφήστι, supra 8. 29. 22. ἐγκαίνια, Ezr. 6. 17, Neh. 12. 27. Also 20.

CHAPTER XI.

HEBR. 26. 31.

NON-C. 3. ἵδε for ἵδου. 7. ἀγωμεν intrans. 9. προσκόπτει. 17. τ. ἡμ. ἔχοντα. 18. ἀπὸ σταδίων δ. infra 12. 1. 33. ἐτάραξεν ἐ. 44. ἡ ὄψις and ἀφετε ὑπ. 21. 28. 56. 57. 47. συνήγ...συνέδρ.

CHAPTER XII.

HEBR. 4. εἰς ἐκ. 11. 36. ἐπίστη. εἰς, infra 14. 1, 12. 13. ὠσαννὰ, M. 21. 10, note. 36. νιὸν φ. 34.

CHAP. IX. 7. Σιλωὰμ] פַּלְשֵׁת, Is. 8. 7, from פַּלְשֵׁת, emisit: "fons emissionis," i.e. "fons aquæ se effundens in lacum": Grimm.

CHAP. X. 4. ἐκβάλῃ] M. 9. 38, Mc. 1. 43. Same use of verb in V. A. 2 Chr. 23. 14, ἐκβάλετε αὐτὴν ἐκτὸς τοῦ οἴκου, and 29. 5, ἐκβάλετε τὴν ἀκαθαρσίαν ἐκ τῶν ἀγίων, for ΚΑΙΦΩΝ = "put out."

10. θύειν, for *occidere*, to slay, without any sacrificial meaning, is very seldom found in Classical Authors, and in V. A. apparently once only, Is. 22. 13: in Apocrypha Sir. 24. 32, 1 Macc. 7. 19: and in N. T. only in the present instance.

11. καλὸς as equivalent to ἀγαθὸς, is very rarely met with, in the best writers, *except in the neuter* and in the phrase καλὸς κἀγαθός.

15. κἀγω γινώσκω] "so I know": a common Hebraism, supra 6. 57.

17. τιθέναι] = "depono, abjicio," would seem to be confined to S. John: supra 11, and 13. 4, 37, 15. 13. 1 John 3. 16.

35. λυθῆναι] supra 5. 18.

CHAP. XI. 48. ἔθνος] Only occasionally used for the Jewish nation, instead of λαός, L. 7. 5, Acts 10. 22.

54. παρρησίᾳ] Mc. 8. 32, note, Col. 2. 15.

55. χώρα, in sense of *the country*, rus, has some Classical authority, Xen. Mem. 3. 6. 11.

CHAP. XII. 1. πρὸ ἐξ ἡμ.] A similar construction to ἀπὸ σταδίων δεκ. 11. 18, 21. 8.

NON-C. 6. τὸ γλ...and τὰ βαλλ. 8. μεθ' ἔαυτῶν with you.
 15. καθημ. ἐπὶ πῶλον, acc. 32. ἐκ for ἀπὸ. 43. δέξα = good opinion : supra 5. 44. 48. λαμβάνων = receiving, assenting to.

SEPT. 21. ἐρωτάω for αἰτέω, M. 15. 23, note : infra 14. 16. and 17. 9. 15. 37. ἔμπροσθεν, in presence of: note M. 5. 16.

CHAPTER XIII.

HEBR. 8. 33. 35.

NON-C. 4. τίθησι τὸ ἴμ.: supra 10. 17. 13. φων. = call: supra 9. 18. 21. ἐταρ. τῷ πν. dat. 22. ἀπορούμενοι and περὶ τίνος. 37.

SEPT. 2. 5. βάλλειν = put: note M. 9. 38.

3. ἐπληρώθη ἐκ τῆς ὁ.] = יְהוָה נָתַן, V. A. Ps. 127. 5, μακάριος ὃς πληρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν : Lev. 9. 17, προσήνεγκε τὴν θυσίαν καὶ ἐπλησσε τὰς χεῖρας ἀπ' αὐτῆς.

7. ἄφεις αὐ.] “allow her”: see L. 18. 16, and M. 18. 12, notes. Supra 11. 44.

20. Ἐλληνες here stands for Jews settled abroad : Greek-Jews.

22. Andrew and Philip, both Greek names: they may possibly have had Greek connexions, and so were naturally applied to by these Greeks, i.e. foreign Jews.

38. Strictly ἀκοή = “id quod audit.” V. A. give it for הַשׁוֹמֵד, “id quod auditur”; Is. 53. 1, “a message,” R. 12. 16, Hebr. 4. 2. The whole passage is a quotation from V. A., as R. 10. 16.

40. See M. 13. 14, note, for the parallel passage.

CHAP. XIII. 21. ἐταρ. τῷ πν.] Dat. of part. instead of acc., M. 5. 3, L. 19. 3, Acts 2. 37, 18. 25, R. 14. 1, Eph. 4. 18, 23, Col. 1. 21.

CHAP. XIV. 16. παράκλ.] “Qui interpellat divinas aures pro nobis,” Rom. 8. 27: “advocationis implens officia et defensionis exhibens munera.” The same word, 1 J. 2. 1, is applied to our Lord, “advocate.” In the Fathers, “advocatio” and “consolatio” are used as equivalent terms: Pearson, Art. 8. But may not our Translation, “Comforter” = Strengthener (fortis), be a *prægnans interpretatio*, and really carry us back to the true meaning of Παράκλητος, as understood by Students of V. A., like S. John; whose knowledge of Greek was probably gained originally from that Book? Ps. 125. 1, בָּרוּךְ יְיָ הָיָה שָׁם, וְשָׁאַלְתָּנוּ παρακεκλημένοι, Is. 38. 16, יְנַחֲלֵל תְּהִלָּתָךְ, παρακληθεὶς ἔζησα (“so wilt Thou recover me,” E. V.): where V. A. clearly connects notion of “strength, renewal, recovery,” with παρακαλέω. מְלַחֵן (generally “to

CHAPTER XV.

NON-C. 18. *πρῶτον ὑ.* 15. 16. *ἔθηκα ὑ.*

CHAPTER XVI.

HEBR. 2. *ἔρχεται ὥρα.* 26. *ἔρωτήσω.* 30. *ἐν τούτῳ.*

NON-C. 2. δόξῃ, M. 3. 8. 15. *ἐκ τοῦ ἐμοῦ* for *ἐκ τῶν ἐμῶν.* 17. *εἰπον* *ἐκ τῶν μ.* some of. 21. γεννᾶν, of the mother.

dream") means also to be strong: Job 39. 4, בְּגִיאַתָּם בְּגִיאַתָּם, "their young ones grow strong": Job 4. 3, יְדֵים רְפֻוָתָה, χείρας ἀσθενεῖς παρεκαλέσας: Is. 35. 3, אֲמַצְנוּ בְּגִיאַתָּם, γονάτα παραλελυμένα παρακαλέσατε: Deut. 3. 28, אֲמַצְהוּ, παρακαλέσατε αὐτόν. In all these, the Hebrew is unmistakeably "strengthen": Acts 9. 31, πορευόμεναι τῇ παρακλ.

CHAP. XV. 2, 3. καθαίρω=purgo, to prune. "Ye are already clean" (not as result of καθ. in 2, but of "the washing" 13. 10). διὰ τ. λ.] "for the reception of..." not as our E. V. "through the word..." nor propter, "on account of," as Vulgate.

6, 8. The whole construction of these two verses is most irregular; the tense in ἔβλήθη, ἔξηρ. and ἔδοξάσθη, the article in τὸ κλῆμα, the plural in αὐτὰ, and the change of subject in συνάγ. and καίεται, and the illative use of conjunction in καὶ γενήσεσθε.

CHAP. XVI. 2. ἔρχ. ὥρα ἵνα] We may translate, almost grammatically with Vulgate, "venit hora, ut omnis...arbitretur," "an hour is coming for every one that killeth you to think": but this is, possibly, an undue refinement in the conception of the force of ἵνα, which may be meant to convey nothing more than "when."

8. ἐλέγξει] "will set the world right": prove its former notions wrong, give them correct opinions as to sin, and righteousness, and condemnation.

23, 26. ἔρωτήσ. οὐδέν] Ye shall not need to apply to me to explain your difficulties, having the full light of the H. S. Καὶ οὐ λ. ὑ., ὅτι ἔγώ ἔρωτ. τ. π.] Can this perhaps mean "I shall not need to question the Father as to your acceptance with Him":—for I know He loves you?

25, 29. παρηστά] In its primary sense, "speaking everything out," "keeping nothing back," "disguising nothing," "plainly," "fully."

32. εἰς τὰ ἴδια] = εἰς οἶκον, 19. 27, rendered severally in Vulgate "in propria" and "in sua"; against Latin idiom: "to his own house," V. A. for εἰς τὰ ἴδια, Esth. 5. 10, 6. 12, Ἀμὰν εἰσελθὼν εἰς τὰ ἴδια and ὑπέστρεψεν... Same sense in Apocrypha.

CHAPTER XVII.

HEBR. 11. 17. ἐν. 9. 15. ἐρωτῶ. 12. ὁ νι. τῆς ἀπ.

NON-C. 2. πᾶν ὁ for πάντα ἀ. 23. τετ. εἰς ἐν.

CHAPTER XVIII.

NON-C. 2. συνήχθη. 11. οὐ μὴ interrog. 32. ἵνα πληρωθῇ in a *past* sense: as παραδ. in 36.

CHAPTER XIX.

HEBR. 3. ὁ βασ. voc. 13. εἰς τόπον, M. 13. 56, note.

SEPT. 27. εἰς τὰ ἴδια, supra 16. 32.

CHAP. XVII. 5. τῇ δόξῃ] Dat. of "manner," *very rare* in S. John, 11. 2, 33, 43, 21. 8.

11. ἐν τῷ ὀν. σον] "by Thy power, Thy attributes of might": involved in οὐ.

12. ὁ ν. τ. ἀπ.] Is. 1. 4, בָּן מִשְׁחַית, νῖος ἄνομος, V. A. 57. 4, υψηλός, τέκνα ἀπωλείας: in Apocrypha, Sir. 16. 9, ἔθνος ἀπ. "Homo perditus, de cuius salute planè desperandum est," Schl. Vulg. "filius perditionis," which *means* no more, in *real* Latin, than "Son of perdition" does in *true* English. All three translations, Greek, Latin, and English, of this common Hebrew form, are utterly against the idiom of the several languages: although a correct sense has been assigned to them by traditional explanation and general acceptation. M. 8. 12, 23. 15, L. 10. 6, notes.

CHAP. XVIII. 11. οὐ μὴ πίω] I cannot recal any instance of this equivalent for the future negative, *used interrogatively*.

31. ἡμ. οὐ. εἰ. δπ. οὐδ.] Not absolutely, but at this season of the Passover (perhaps): or on such a charge, political and not religious. They put Stephen to death: and our Lord recognises their power to do so, M. 33. 31—34.

CHAP. XIX. 3. ἐδίδοντο αὐ. ῥαπ.] Supra 18. 22, Vulg. "dabant ei alapas": comp. 2 Th. 1. 8, διδόντος ἐκδίκησιν: Vulg. "dantis vindictam." It appears to be a Hebrew idiom; it is hardly Greek or Latin: but it falls naturally into English, as Hebrew idioms often do. See below, 11.

11. διὰ τοῦτο] is used by V. A. for בְּאֵל, in *both* of its meanings: "therefore" and "nevertheless": "for this" and "for all this." The latter, of course, is less common. Probably we should take it so here, "notwithstanding." Is. 7. 14, 10. 24, 30. 18, Jerem. 5. 2, 16. 14, 30. 16, Ez. 39. 25, in all of which V. A. has διὰ τοῦτο, and our GU.

CHAPTER XX.

HEBR. 16. *ραββ.* 19. 26. *εἰς τὸ μέσον.* 21. *εἰρήνη ὑ.* 31. *ἐν τῷ ὅ. αὐ.*

NON-C. 7. *ἔνα* for *τίνα.* 15. *δοκοῦσα* = cogitans, M. 3. 9, and *ἔβαστ.* = taken away. Also 1. 3.

SEPT. 25. *βάλω.* 27. *φέρε...ἴδε.*

CHAPTER XXI.

HEBR. 4. *εἰς τὸν αἱ.* supra 1. 18, 4. 1. 6. *ἀπὸ τοῦ πλ.* for *ἵν* causæ, M. 7. 16, Heb. 5. 7, notes. 23. *καὶ* = *ἀλλὰ*, a common sense of *τ.*

NON-C. 3. *ὑπάγω ἀλιεύειν.* 8. *ώς ἀπὸ π. δ.* 12. 1. 9. *κειμένην.* 12. *ἔξετασαι αὐτὸν.* 14. *τοῦτο τρ. ἐφαν.* 25. *πολλὰ ὅσα ἐπ.* and omission of *ἀν* before *χωρῆσαι.*

E. V. “*therefore*”: although, “for all this,” “nevertheless” is clearly required. Of course we find, as is to be expected, “propterea, propter hoc, ideo,” in these passages in Vulgate: the indiscriminate, unreflecting rendering of *ἵν*, by the words *generally* expressing its meaning, as though *it had no other*. Any one who will take the trouble to examine the passages cited above, will be struck with the obvious inaccuracy of the Greek, Latin, and English translations, and the necessity of substituting the *adversative* for the *causal* adverb. Our English idiom “*for all this*” suits the Hebrew exactly.

CHAP. XX. 10. *πρὸς ἔαυτὸν]* Vulg. “ad semetipsos”: both alike unintelligible to persons acquainted only with ordinary Greek and Latin, and apparently Hebraic. 1 Sam. 26. 12. *לְקַחֲנִי וַיָּכֹבֵן*, is exactly equivalent to our text. Prov. 15. 27, *בַּעֲבָר בִּיתוֹ*, V. A. *אֶξָּולָלָנוּשָׁו ἔαυτὸν.* These two passages seem to suggest that *πρὸς ἔαυτὸν* = *לְקַחֲנִים* = *אֶל-בִּיתָם* = *oīkade.*

20. *εἰρήνη ὑ.]* This very common Hebrew mode of greeting or blessing, *בְּסַלְמָן לְבָשָׂר*, corresponding to the Salaam Aleicum of the East of our day, is not often found in V. A., in *this*, the *simplest* form: instances are Judges 6. 23, 1 Chr. 12. 18. We are so familiar with it, from Scriptural and Liturgical use, that we are apt to forget that neither this, nor its Latin equivalent, “Pax vobiscum,” are natural idiomatic expressions in Greek or Latin, or give a full and adequate idea of its Hebrew meaning.

THE ACTS.

CHAPTER I.

HEBR. 5. *οὐ μετὰ π. ἡ.* 6. *εἰ...ἀποκ.* M. 12. 10 and infra 19. 2. 10. *καὶ ἵδον*, Gen. 40. 9. 18. *ἐκ μ.* 19. *Ἀκελδαμά.* **אַמְלָקָה**, Ch.: **ם ר** Hebr. = blood. 20. *ἐν β. ψ.* the omission of the article. Also 2. 3. 5.

NON-C. 4. *συναλιξ.* 7. *ἔθετο ἐν τ. ἡ. ἐ.* 18. *ἐλάκησε μέσος.* 21. *συνελθόντων ἡ.* in the sense here obviously required. 25. *παρέβη πορευθῆναι.*

SEPT. 15. *ἐπὶ τὸ αὐτὸν* for **יְהִידָה** or **יְהִידִיָה**, cap. 3. 1. Deut. 25. 5, 11, *ἐὰν κατοικῶσιν* and *ἐὰν μάχωνται...ἐπὶ τ. αὐ.*

CHAP. I. 4. *τὴν ἐπαγ.]* Comp. Eph. 1. 13, *πνεῦμα τῆς ἐπ.*

6. *εἰ]* M. 12. 10, note, and infra 19. 2: L. 14. 3.

8. *ἐώς ἐσχάτου τῆς γ.]* Infra 13. 47, where we have the phrase in text exactly quoted from V. A. for **עֲדַקְתָּה הַאֲרָזָה**.

10. *καὶ ἵδον]* M. 9. 10, note. For the apparently superfluous *καὶ*, see Gen. 40. 9, **בְּלֹא מִלְּחָמָה** וְהַגָּה אֶלְעָמֵן, where the **ל** is purely, to our notions, without force: so 39. 19, **בְּשֶׁמֶן וְיִחְרָא פָּוּ**, *ώς ἥκουσε...καὶ ἔθυμόθη.* It is a very common Hebr. idiom: impossible to render *literally* in Greek—as V. A. have done, and the N. T. writers, following in their track, and using the familiar phrase caught from them—without a solecism.

13. *Ἀλφαίου...Ζηλωτῆς]* M. 10. 4. Has the omission of the article in the patronymic genitive, any examples in Classical Greek?

14. *σὺν γ.]* “with certain women.” Or are we to take this as an instance of an omitted article, so common in G. T.? Heb. 1. 1, *ἐν νῖστῳ.*

15. *ἐπὶ τὸ αὐτὸν]* M. 22. 34, L. 17. 35, notes. It is constantly used by V. A. and seems peculiar to them. Ps. 2. 2, *οἱ ἀρχοντες συνήχθησαν*

CHAPTER II.

HEBR. 17. *πᾶσα σὰρξ* = all mankind. 18. *ἀπὸ τ. πν.* 19. *δάσω τ.* 22. *ἀπὸ τ. Θ.* 24. *ῳδῖνας.* 25. *εἰς αὐτόν.* 27. 31. *εἰς ἄδου.* 28. *μετὰ τοῦ π.* 30. *ἐκ καρποῦ τῆς ὁσφ.* 34. *ἐκ δεξιῶ* = **ימין**, Mc. 16. 5, note. 46. *ἐν ἀγ.* 47. *πρὸς ὅ. τ. λ.*

ἐπὶ τὸ αὐτὸ, Deut. 22. 10, *οὐκ ἀροτριάσεις ἐν μόσχῳ καὶ ὄνφ ἐπὶ τὸ αὐτὸ,* which I cite to show that the phrase can be used without any idea implied of “*motion towards*,” as simply meaning “*together*,” as in the passage before us, and cap. 2. 1. Observe also the strange misuse of *ἐν* for *Ἐν*, so common in V. A., M. 3. 11, note; which Vulgate has perpetuated, here as elsewhere, by its use of *in* for *ἐν*, against the very genius of the language: e.g. “*non arabis in bove et asino simul,*” where the use of the future tense, in Greek and Latin alike, by way of *prohibition*, is as utterly wrong as the use of the preposition, M. 5. 48, 19. 18, notes. Ps. 42. 4, *רְגֹגֶל קָרְבָּן*, *ἐν φώνῃ ἀγαλλιάσεως*, V. A., “*in voce exultationis*,” Vulg.: forced even into English, in our Prayer-Book Version, translated mainly from Vulg., by the absurdly literal “*I went.. in the voice of joy and praise.*” A striking instance of the way in which the ignorance of the first translators has coloured the subsequent Versions, and affected the phraseology of all the authors of the N. T.

18, 19. Supposing these 2 verses to be parenthetical,—not really forming part of S. Peter’s speech, but inserted by way of explanation by S. Luke,—how does this affect the argument based on the use of the Aramaic Aceldama?

20. *ὁ κατοικῶν]* V. A. also has *ὁ*; in the Hebr. there is no article.

CHAP. II. 6. *συνεχ.]* Confer Is. 60. 5, *תִּמְרֵרַת*, Vulg. “*et affluet*,” “*and flow together*,” E. V. which, of course, is equivalent to “*be confounded*”: infra 19. 29, 32, 21. 31: it has the force of “*disorder*,” “*concurrus tumultuarius*.” V. A. use the verb only twice, about Babel: Gen. 11. 7, 9, *סִחְפָּשׁוּ הַלְּבָנָן*, *συγχέωμεν τὴν γλῶσσαν αὐτῶν.* It has Classical authority.

9. It seems more natural to refer the irregularities in the use of def. article in this passage, to Hebraic want of precision therein, as universally acknowledged, than to endeavour to account for them otherwise.

11. Was this, as usually supposed, the gift of a supernatural faculty of speaking, consciously and intelligently, languages unknown before, fitting them for future work in foreign lands; or only inspiration to utter, in foreign languages, statements of divine truth, without any conscious understanding? In short, *not a qualification* for work among the heathen, but a *sign to the heathen?* We certainly never have any allusion to any Apostle using any other language but the Greek, then

NON-C. 7. collocation of *iδον*. 8. ἐγεννήθημεν = “we were born.” 16. διὰ τ. π. 30. ἀναστήσειν...καθίσαι. 37. κατ. τῇ κ. J. 13. 21, note. 39. εἰς μακράν. 45. καθότι ἀν τις...εἰχε.

CHAPTER III.

HEBR. 3. ήρωτα. 6. ἐν τῷ ὁ. 21. ἄχρι χρ. ἀποκ. without def. article. 23. ἔσται...ἔξιλοθ. 24. καὶ κατ.

universally prevalent: and so, probably, not mentioned as one used on the day of the miracle.

20. V. A. generally, as here, omit article before K. when it means Jah: as if a Proper Name, though it is really not so.

22. ἀπὸ τοῦ Θ. ἀποδεδ.] ἀπὸ = י, “auctoris, vel causæ efficientis, vel instrumenti”: of which there are frequent examples in V. T., e.g. Is. 28. 7, בְּמִינֵי שָׁבֵךְ, V. A. ἐσείσθησαν ἀπὸ τῆς μέθης.

24. ὥδ.] V. A. for לֶבֶן, “a cord”: hence λύσας, “untied, loosed.” Ps. 18. 5, וְאַתָּה אָדוֹן περιεκύλωσάν με, and 116. 3, περίεσχόν με ὡ. θανάτου; both of which contain the notion of “cords” or “bands.”

25. εἰς] For לְאַלְפָן, “looking to, with respect to, him.” Gen. 20. 2, בְּמִינֵי אַלְפָן, “with respect to,” as also 1 Sam. 1. 27, הַנָּה תִּשְׁעַר לְאַלְפָן, and 4. 19, אֲרוֹן קְהֻלוֹת-הַלְּאָן מִשְׁמָרָת-תְּהִלָּה, “the report with respect to the ark being taken.” In all these cases לְאַלְפָן exactly corresponds to the use of εἰς in this passage, and Eph. 5. 32, ἐγὼ λέγω εἰς Χριστόν.

27. εἰς ὅδον] After a verb of rest: inexplicable, if it were not the literal rendering of לְאַלְפָן, V. A. εἰς ὅδην. It is but one instance, out of hundreds, of their blindly taking the general equivalent for a Hebrew word, as universally appropriate; εἰς for ? almost always.

28. μετὰ τ. πρ.] From V. A. for נִתְּחַנֵּן, Ps. 15. 11. We have here the Septuagint word for word, and see how the μετὰ came: תְּהִלָּה = “near, with”: hence μετὰ, as the nearest literal equivalent, is employed by V. A.; conveying the true notion, doubtless, to minds accustomed to Oriental idioms, but utterly and entirely non-Greek: against Greek phraseology altogether. We understand it, from our English use of “with,” to express “the instrument”: but I venture to say it could not have been understood by any one accustomed only to pure Classical Greek. M. 24. 31, L. 24. 52, notes.

38. ἐπὶ τῷ ὀνόματι] Literal for בְּשָׁם, M. 18. 5.

47. πρὸς ὅλον τὸν λαόν] An instance of πρὸς = לְאַלְפָן, apud: J. 1. 1, 2 Th. 3. 10, notes.

CHAP. III. 1. ἐπὶ τὴν ὥρ.] ἐπὶ here and 4. 5 is literal for לְ. Mc. 15. 1, note.

NON-C. 2. τις ἀνὴρ. 5. ἐπεῖχεν. 10. πρὸς τὴν ἑλ. 12. πεπ.
τοῦ π. 16. ὀλοκληρ. 19. ἐξαλειφθ. the past tense. 21. ἀπο-
καταστ.

SEPT. 1. ἐπὶ τὸ αὐ. supra 1. 15, note.

CHAPTER IV.

HEBR. 2. ἐν τῷ Ἰ. 5. ἐπὶ τὴν αὐ. 3. 1. 12. ἐν ᾧ οὐδενὶ.
17. ἀπειλῇ ἀπ. and ἐπὶ τῷ ὅν. τ. M. 18, 5. 19. ἐνώπιον τοῦ Θ.
27. ἐπ' ἀληθείας, Mc. 12, 14. 36. νιὸς π. 7. 9. 11.

5. ἐπεῖχεν αὐ.] Found in this sense in V. A., Job 27. 8, 30. 26,
and in Apocrypha: Sir. 34. 2, 35. 11.

12. πεπ. τοῦ περπ.] "the efficient cause of": as if participle had
passed into a substantive, and ὁ πεπ.=ὁ ποιητὴς = ὁ αἴτιος. L. 17. 1,
ἀνένδεκτον, infra 7. 10, ἡγούμενον ἐπὶ.

13. κατὰ πρ. II.] נְאָרָה: a pure Hebraism.

19. ὅπως] "in order that a time...may come...and that He may
send...": their repentance and conversion would hasten and secure the
coming of Jesus again.

25. πατριῶ] Gen. 12. 3: V. A. here has ἔθνη. But πατριῶ generally
stands for **הַקְּבָּעִים** familia, "quarum plures una tribus comprehen-
debat; sicut una familia plures domos paternas, **וְאֶתְנָהָרָה**"
Gesenius. ἐξ οἴκου καὶ πατρῶāς Δανὸς (L. 2. 4) "non solum ex eādem
prosapiā, sed etiam ex ipsis Davidis familiā" Grimm.

CHAP. IV. 11. γεν. εἰς κεφ. γ.] M. 2. 6 and 21. 42, notes.

12. We can make this grammatical only by taking τὸ δεδομ. ἐν ἀνθ.
as the subject to ἐστι. "And the salvation (of the world) is not by any
one else: for the Name set forth and given out among men, by and
through which we must be saved, is no other Name under Heaven."
All three uses of ἐν in the verse are Hebraic.

21. "Finding the-way-to-punish-them none at all"; "not forth-
coming."

23. τοὺς ἰδίους] J. 1. 11, 13. 1, 1 Tim. 5. 8, unusual "apud
Græcos" as a noun, or adjective without a noun: J. 6. 32.

27. λαοῖς Ἰ.] Most unusual in plural, as applied to the Jews:
Grimm explains its introduction *here* as due to the use of plural in
verse 25, quoted from V. A. But this can hardly hold: for the word
there refers not to Jews, but to heathen, and is put for **םִנְמָרָה** = ἔθνη.

30. εἰς ἵστων καὶ σημεῖα...γίνεσθαι] We may take this either as if
(1) all the nouns are connected with γίνεσθαι, or as if (2) the preposition
is to be supplied again before σημεῖα: either (1) "for cures and signs..."

NON-C. 2. διαπ. 3. ἔθεντο εἰς τ. 9. εὐεργ. ἀνθ. ἀσθ. 13. ἴδιῶται. 15. συνέβαλον. 16. τῇ π. τοῖς ἀ. τ. dative. 23. τοὺς ἵδ. and ὄσα. 33. μεγ. δυν. 34. κτήτορες. 35. καθ. ἀν τις εἰχε. 37. τὸ χρῆμα.

CHAPTER V.

HEBR. 8. εἰ, infra 7. 1, interrog. 9. τῇ ὅτι = מַה בָּי. 10. πρὸς τ. ἀ. 23. ὅτι emphatic, and ἐν π. ἀ. 28. παραγγ. παρηγγ. and ἐπὶ τῷ ὁ. 36. ἐγέν. εἰς οὐδ. 41. ἀπὸ πρ.

NON-C. 1. Ἀν. ὀνόματι. 3. ψεύσ. σε τὸ πν. 4. ἐψ. ἀνθρ. 5. ἐξέψυξε. 7. μὴ εἰδ. 16. ὥχλου. 17. ἡ οὐσα αἴ. 19. διὰ τῆς ν. 21. ἀπέστ...ἀχθ. 30. ἐπὶ ξ. 33. διεπρ. 34. τίμιος τῷ λ. 35. προσέχ. ἐ. L. 17. 3. 37. ικανὸν, L. 8. 27, note.

to be done," or (2) "for healing, and for the working of signs...". The difference is very slight: and in each case the strange construction of an infinitive, standing for a noun and governed by a preposition, *without an article*, εἰς...γίνεσθαι instead of εἰς τὸ...γίνεσθαι, has to be accounted for. This cannot be done on any principles of Greek syntax: but as בְּנֵי תְּהִלָּה וּמִתְּהִלָּה would be correct in Hebrew, we see how its literal equivalent may have found its way into N. T. I cannot cite any instances from V. A., though I doubt not they abound.

36. Βαρ Νάβας] = בָּר נָבָא, "filius interpretationis" or "vaticinationis": not "consolation," but "instruction, prophesying, preaching." "Sons of the Prophets," in V. T., means "persons trained to be Religious Teachers": and "Son of exposition" = "good expounder." M. 8. 12, 23. 15. Our Translators were influenced, probably, by *usual* meaning of παράκλησις, as if *universal*; but see infra 13. 15, 15. 31, which bear quite naturally the sense of "exhortation," "exposition."

37. τὸ χρῆμα] I find no instance of the *singular* in V. A. Grimm says, "raro in sing. pro pecuniâ apud profanos."

CHAP. V. 10. ἔθαψαν πρὸς τὸν ἀ.] Vulg. "ad virum ejus" against Latin idiom, for "apud" or "juxta." J. 1. 1, note.

17. ἡ οὐσα αἵρ.] This cannot be strictly translated, according to grammatical rules, so as to give the meaning required: it is altogether anomalous. Compare infra 13. 1, 28. 17.

18. τηρ.] Not the *place*, but the *act*: "put them up safe in public keeping."

28. The *Pharisees* brought about the death of Jesus, not the *Sadducees*: and these were naturally unwilling to have it ascribed to *them*.

CHAPTER VI.

HEBR. 1. ἐν ταῖς ἡμ. τ. 5. ἥρεσεν...ἐνώπιον. 11. ὅτι emph.

NON-C. 1. παρεθεωρ. 3. μαρτυρούμ. 7. ὁ λόγος ηὔξανε.

CHAPTER VII.

HEBR. 1. εἰ...ἔχει, L. 14. 3. 2. ὁ Θ. τῆς δόξης. 4. εἰς ἦν. 14. ἐν ψ. ἑβδ. 23. ἀνέβη ἐπὶ τ. κ. αὐ. 36. ἐν γῇ...ἐν ἐρ. θ. omission of

42. κατ' οὖ.] “at home.” πᾶσαν ἡμ. seems to mean, strictly, “all the day long,” rather than “every day.”

CHAP. VI. 1. Ἑλληνισταὶ, Ἐβραῖοι] Dr Roberts (Diss. on Gospels) argues that these terms indicate *principles* and not *birth-place*. Clearly, all in the Church as yet were Jews by birth. But the Jews, in Palestine and abroad, had long been divided into two parties: the old, strict, Jewish party (*Ebr.*) and the innovators (*Ἑλληνιστ.*) Hellenizers, who adopted Greek names, habits, ideas. Ἑλληνίζειν is not merely to *speak Greek*, but to *imitate Greeks*: “to play the Greek.” οἱ ἐκ περιτομῆς, 10. 45, 11. 2 = ‘*Ebraioi* in above sense. Jews settled in Greek countries are called “*Ἑλληνες*, J. 12. 20. But generally in G. T. Ἰουδαῖος is opposed to “*Ἑλλην*, infra 18. 4, 19. 10, 17, R. 1. 16, 10. 12, 1 Cor. 1. 24, Col. 3. 11, and ‘*Ebraios* to ‘*Ἑλληνιστής*: and this may possibly illustrate the title of the Epistle πρὸς Ἐβραιοὺς, as addressed, not to the Jews generally, nor even to the Jewish converts collectively, but to the strict Jewish party, the sticklers for the Law, in the Church.

5. ἥρεσεν...ἐνώπιον] = עִזְבֵּנִים, in V. A. generally: e.g. Deut. 1. 23, 2 Sam. 3. 36, ἥρ. ἐν. αὐτῶν πάντα. It is altogether Hebraic: “it seemed good in their eyes” our E. V. constantly: exactly corresponding with the Hebrew. It is worthy of note that the names of all the seven are Greek: as if selected on purpose to satisfy the ‘*Ἑλληνισταί*.

7. ὁ λόγος...ηὔξανε] We must take the verb as applied to *the growth of a tree*, and the spread of its branches: “the word of the Lord”—not “increased” (which conveys no meaning, and is, in fact, necessarily impossible: for “the Gospel,” “the Revealed Word of God,” here alluded to, admits of no increase or addition), but—“spread abroad.”

CHAP. VII. 2. What is the bearing and scope of S. Stephen’s speech? It seems as if he wanted to reply to the two accusations, cap. 6. 14: and so argues, (1) that while they talked so much of Moses and obedience to the Law, they had really rejected *him* (39) and many of the Prophets, showing thereby that they did not know God’s messengers when among them, and so it was with the Christ when He came (51): and (2) that

article. 37. ἀκούσεσθε, future-imperative, L. 17. 4. 42. τῇ στρατῷ τοῦ οὐρ. and ἐν β. τῶν πρ. and οἶκος Ἰσρ. nom. for voc. 45. ἀπὸ πρ. 53. εἰς διατ. Also 29. 34. 35. 44. 55.

NON-C. 10. ἥγουμενον, supra 3. 12. 11. χορτ. 12. σῖτα. 19. κατασοφ. τὸ γ. 31. 32. κατανοήσαι. 51. ἀπερίτμ. τῇ κ.... dative of part.: and ἀντιπίπτετε. Also 54.

SEPT. 10. ἐναντίον. 19. τοῦ π. for תְּשׁוֹלַן and ζωογ.

CHAPTER VIII.

HEBR. ἐν ἐκ. τῇ ἡμέρᾳ for χρόνῳ. 10. ἀπὸ μ. ἔως μ. 17. 39. πν. ἄγ. without article: comp. 18. 20. εἴη εἰς ἀ. 23. whole verse. 40. εἰς "A. M. 13. 56, J. 1. 18.

Jerusalem was not necessarily the only place of worship, nor the possession of Judaea essential to God's people, nor the Temple indispensable (38, 44, 48).

14. ἐν ψ. ἑβδ.] See M. 3. 11, note, for this use of ἐν.

19. τοῦ ποιεῖν] = תְּשׁוֹלַן, M. 2. 6, note, from V. A. Infra 13. 47. For ζωογονεῖν = “to preserve alive,” see L. 17. 33.

20. ἀστ. τῷ Θ.] Compare Jon. 3. 3, בָּרוּךְ לְאֱלֹהִים שֵׁיר, πόλις μεγάλη τῷ Θ. V. A. an evident Hebraism. 2 Cor. 10. 4, δυνατὰ τῷ Θ.

30. φ. π. β.] “a fire-flame of a bush”; “a bush-fire flame”: “a bush-emitted fire-flame.”

34. δεῦρο] “V. A. potissimum pro לְ and כְּלָי” Grimm. 1 K. 16. 1, 20. 20, Jud. 4. 22, 2 K. 5. 19, לְשָׁלוּם לְלָלָל, “go in peace,” δεῦρο εἰς εἰρήνην, a most startling instance of their slavish adherence to the use of one word, against the sense, much the same as supra, verse 3, where it means not “come,” but “go”: as 1 Kings 1. 53. The form had become familiar among the Jews of our Lord’s day. M. 19. 21, Mc. 10. 21.

42. τῇ στρατιᾷ τοῦ οὐρ.] The literal translation by V. A. of נְצָרָת הַשְׁמִינִית, “agmen caeleste,” pl. “Sabaoth”: “quod (1) nunc de angelorum, (2) nunc de siderum agmine dicitur” Grimm. (1) 1 K. 22. 19, Neh. 9. 6: in N. T., L. 2. 13 and possibly this verse: (2) 2 Chr. 33. 3, 5 and elsewhere.

53. εἰς διαταγὰς ἀ.] Deut. 33. 2, M. 13. 56, εἰς for לְ “apud, inter”: as Deut. 16. 6, מִן הַקְרָבָה אֲלֹאת הַמִּזְבֵּחַ, θύσεις τὸ πάσχα...εἰς τὸν τόπον. 1 Kings 8. 30.

CHAP. VIII. 10. ἀπὸ μικροῦ ἔως μεγ.] 1 Sam. 30. 19, V. A. for מִן הַקְרָבָה וְשַׁד הַדָּלָל and also Ex. 22. 3, Deut. 29. 10, altogether Hebraic.

16. βεβαπτ. εἰς τὸ ὄν.] M. 18. 20, 28. 19, 1 Cor. 10. 2, Gal. 3. 27.

21. εἰνθεῖα] V. A. for יְשַׁׁבֵּת, being its primary meaning. Judg. 17. 6,

NON-C. 1. κατὰ τὰς χώρας. 2. κοπετὸν. 3. κατὰ τοὺς οἱ. εἰσ. 10. ἡ καλούμ. 11. ἵκ. χρόνῳ, dative of duration of time: and ἐξεστακέναι. 13. ἐξίστατο. 16. ἐπ' οὐδενὶ: dat. for acc. 22. εἰ ἅρα = “if anyhow,” “if possibly.” 27. δυνάστης. 30. γιγνώσκ. 32. περιοχῇ. 34. δέομαλ σου.

SEPT. 21. εὐθεῖα for ὁρθὴ.

CHAPTER IX.

HEBR. 2. τῆς ὁδοῦ. 15. σκεῦος ἐ. 31. πορευ. τῷ φ. 42. ἐπ. ἐπὶ τὸν K. M. 27. 43, Mc. 1. 15, notes.

ἀνὴρ τὸ εὐθὲς ἐν ὁφθ. αὐτοῦ ἐποίει, יְנִישָׁר בַּעֲשִׂיר. What is wanted for sense is ὁρθὴ, not *straight*, but *upright*: not *planum* but *rectum*. λόγῳ] literal for בְּבָדֶק in its constant meaning of “res, negotium”: E. V. “in this matter.” Vulg. verbatim, “in sermone isto.”

23. ὄντα εἰς] Supra 4. 11. “I see thou art becoming a deadly poison and a bundle of wickedness.” χ. π.] “bile of bitterness”: i.e. very, utter, mere, bile, or bitterness, which, in Hebrew, implies poison. Job 20. 25. Ges. sub voce קָרְהָה and הַפְּרִים מִן, of the adulterous wife, N. 5. 18: Ps. 69. 22, רָאשׁ בְּבָדֶק: “they put poison into my food,” V. A. εἰς τὸ βρῶμά μου ἔδωκαν χολὴν, Deut. 29. 18, ρίζα φύουσα ἄνω ἐν χ. καὶ π. In margin of E. V. “a poisonous herb.” Quoted at Hebr. 12. 15.

30. γιγνώσκω] in later Greek, seems to have meant “to understand”: whence γνῶσις. Infra 21. 37.

31. πῶς γάρ;] “Why, how can I?”

33. τ. γ. αὐ. τίς δ.] “Who will state his past history,” i.e. “speak to his character”? V. A. give γενέαν for גַּנְזִים, Gen. 6. 9, Is. 53. 8, in this sense: in the first passage it clearly = “history.”

34. δέομαί σου] A unique and peculiar use of the words, by way of *adjuration and appeal*, standing alone, without an infinitive or accusative or dependent sentence expressing the object of the request. We ought, probably, to supply εἰπεῖν. Our English phrase “I pray thee” in E. V. is idiomatic, and conveys the idea naturally: which the Greek does not.

CHAP. IX. 2. τίνας...ἄνδρας τε καὶ γ.] In *good* Greek this would be, εἴτε ἄ. εἴτε γ. For τῆς ὁδοῦ ὄντας, compare infra 19. 9, 23, 22. 4, 24. 22. In each case, of course, we must supply τοῦ Θεοῦ or τοῦ K. to complete the phrase as commonly found. In the Hebrew idiom, true religion is “the road to Heaven”; “God’s way” as contrasted with “man’s way”: and this metaphor pervades and colours all the phraseology both of Old and New Test. Ps. 25. 8, 12, 67. 2, 139. 24: M. 22.

NON-C. 1. ἐμπν. ἀπ. gen. 7. μηδένα. 9. 26. μὴ. 10. 11. ὄνόματι, a sort of dative of manner. 21. ἐξίσταντο and πορθήσας. 21. 24. Non-sequence of Tenses. 22. συνέχυνε. 27. πῶς. 31. 43. καθ' ὅλης... 36. τις ἦν μαθ. ungrammatical order of words.

SEPT. 10. ἰδοὺ ἐγώ, Gen. 22. 1, 27. 1, for **הִנֵּה**.

CHAPTER X.

HEBR. 4. εἰς μν. Ex. 17. 14, κατάγραψον τοῦτο εἰς μνημ. 14. 28. οὐδ....πᾶν κοινὸν. 17. καὶ ἰδοὺ, and ἐπὶ τὸν π. = **לְ** apud.

16, Acts 18. 25, 26. The special peculiarity in the passage before us, and those akin to it cited *first* above, is that they show implicitly, if not explicitly, that the Church from the very first assumed and proclaimed the Christian Religion to be emphatically and alone “*the way*,” i.e. “*the road to Heaven*,” “*the way of life*,” “*God’s way*.”

15. σκ. ἐκλ.] Jer. 50. 25, מַעַן לְבָבֶךָ, σκ. ὄργῆς, R. 9. 22, σκ. ὄργῆς. βαστάσαι τὸ δ. μον ἐνώπιον] “to lift up,” “to exalt” my name “in the presence of.”

29. S. Paul had no sympathy with the Hellenizers, as being, possibly, many of them, Sadducees: he was ‘Εβρ. ἐξ Ἐβρ. 6. 1, κατὰ νόμον Φαρισαῖος, Ph. 3. 5. Grimm narrows the meaning of ‘Ελληνιστ. : “dicitur in N. T. de Judæis apud exteros natis et Græcè loquentibus”: and Schl. takes the same inadequate view.

31, 42. καθ' ὅλης...] I find no clue to this use of gen. in V. A. nor can I connect it with any Hebrew form. πορευόμ. τῷ φόβῳ] Possibly “dat. of manner,” very rare in N. T., L. 20. 47, note: but the construction is unnatural. Of course πορεύόμ. is a well-known Hebrew idiom literally rendered into Greek, to which it is utterly alien, and conveys no such idea as that of the original: no more than it would in English, if we were not habituated to its use in Holy Scripture. For παρακλήσει τοῦ ἀγ. πν. see J. 14. 16, note. If we retain here the rendering of E. V., “the *comfort* of the H. Gh.”, it must be in its primary, natural, sense of *strength* (from fortis), or rather “strengthening”; “encouragement” exactly.

35. πάντες οἱ κ....οῖτινες ἐπ.] This can hardly mean, with our E. V., “all those who dwelt...saw him and turned” either in construction of sentence or in probability: rather “all the inhabitants, who had turned..., saw him.”

CHAP. X. 14, 28. κοινὸν] M. 15. 11, Mc. 7. 2, 15, note.

45. οἱ ἐκ π. π.] This shows there was a party *without* the Church not πιστοί but ἐκ περιτ.; as 11. 2 shows there were some of the same

28. *καὶ* = but, as *ἢ* constantly. 34. *ἐπ’ ἀληθ.* Mc. 12. 14, note.
37. *τὸ γέροντός*.

NON-C. 2. *δεόμ.* *τοῦ Θ.* 3. 30. *ἄραν ἐνν.* point of time : acc. instead of dat. 10. *γείσασθαι* = eat. 11. *ἀρχαῖς* = corners. 13. *θῦσον*, J. 10. 10. 17. *διερωτ.* *τὴν οἰκ.* 30. *ἀπὸ τετ.* *ἡμ.* *μέχρι.* 37. *τὸ γεν.* ὁ. order of words. *καθ’ ὅλης τῆς Ἰ.* supra 9. 31, note. 38. *καταδυν.* 48. *ἡρώτ.*

SEPT. 6. 32. *παρὰ θάλασσαν*, Mc. 4. 1, note. 15. *ἐκ δευτέρου*, V. A. for **תְּנַשֵּׁשׁ**, Josh. 5. 2, 2 Sam. 14. 29.

CHAPTER XI.

HEBR. 8. *κοινὸν.* 19. *ἀπὸ τ.* *θλ.* and *ἐπὶ Στ.* *ἐπὶ* = **לְעִילָה** “super,” “about.” 3. 14. 16.

NON-C. 10. *ἐπὶ τρὶς.* 17. *ἔγω δὲ* and *τίς ἡμην δ. κ.* 22. *ἡκ....εὶς τὰ ὄ*. 23. *προθ.* 26. *χρηματ.* 5. 13. 19. 24.

CHAPTER XII.

HEBR. 23. *ἀνθρώπον*, L. 1. 20, note.

NON-C. 2. *τὸν ἀδ.* Ἰ. collocation of words: and 12. 7. *ἐν τάχει.* 10. *πρ. φ. καὶ δ.* omission of article: as 11. *ἐκ χ.* and 12. T. *κ. Σ.* 15. *ὁ ἄγγ. αὐτ.* the article. 23. *ἐξέψ.* 24. *ὁ λόγος τοῦ Θ.* *ηὔξανε*, supra 6. 7 note, and 19. 20. Also 17. 19.

party, *ἐκ π.*, *in* the Church. The term implies that there was “a circumcision party”; sticklers for the whole principles of the old Jewish belief: ‘Εβραῖοι as opposed to ‘Ελληνισταὶ, 6. 1. If so, such a party would consist, in all probability, of Pharisees: how then could S. Paul, as an avowed Pharisee, be opposed to them? Is it not possible that, under one aspect, ‘Ελληνιστὴς was equivalent to Sadducee? Supra 9. 29. We know that the latter were in many ways Hellenizers, imitators of the Greeks, in social habits, as in philosophical speculations.

CHAP. XII. 3. *πρ. σ.]* “He afterwards seized Peter,” M. 6. 33, note: V. A. Gen. 4. 2, **תַּחַת לְשֹׁתָנוֹ, καὶ προσέθηκε τεκεῖν**, Jud. 20. 28, **לְדֹבֶר נָבָזָה,** εἰ *προσθῶ ἔπι...* (where observe εἰ = **מִ** interrogative, M. 12. 10): Gen. 8. 12, **וְבָבֶן חֲפֵץ יְאָלָה,** οὐ *προσέθετο τοῦ ἐπιστρέψαι* (where note the *τοῦ*, M. 2. 6; which V. A. use so universally for **מִ** with infinitive, as to have inserted it here, though there is no **מִ** in the Hebrew). L. 20. 11.

12. *συνιδὼν]* Used, apparently, as if = *ξυνειδῶς*, “conscious, aware of the fact.” 14. 6.

CHAPTER XIII.

HEBR. 10. *τὰς ὁδοὺς Κ.* τ. εὐ. 17. μετὰ β. ν. supra 2. 28. 22. 34. ὅτι. 39. 42. εἰς τὸ μ. for Εἰ, as frequently in V. A., M. 28. 19, note. 47. εἰς φῶς...σωτηρίαν.

NON-C. 1. κατὰ τ. οὐ. ἐ. supra 5. 17. 2. ὁ προσκ. αὐ. 11. μὴ...καιροῦ. 16. ἀνδρες Ἰ. καὶ οἱ φ. supra 12. 12. 17. παροικίᾳ. 20. ως ἔτεστι τετρακ. dat. for acc. of continuance of time. 28. 34. μὴ for οὐ. 35. ἐν ἔτερῳ.

SEPT. 34. ὄσια.

CHAPTER XIV.

HEBR. 3. μὲν οὖν = for all this. 23. εἰς ὅν, Mc. 1. 15, note.

NON-C. 1. κατὰ τὸ αὐτὸ. 6. συνιδόντες. 8. τις ἀνὴρ for ἀνήρ τις. 9. σώζειν = “to heal,” M. 9. 21, note. 16. παρῳχημέναις.

CHAP. XIII. 9. Roman names often adopted: verse 1, and 1. 23.

10, 12. Strong instances of the irregular, arbitrary and apparently capricious way, in which, after Hebrew usage, the article is either omitted or inserted, in V. A. and N. T. By Greek rule, *τὰς ὁδοὺς* would require *τοῦ Κ.*

11. ἄχρι κ.] L. 4. 13, “up to a time that suits.”

15. παρακλ.] 4. 36, 15. 31: “teaching, instruction, exhortation”; as in the explanation of the name of Barnabas, supra 4. 36, בָּר נְבִיא, *νῖος παρακλήσεως*, where, from the derivation, it *must* mean as above, “a son of exposition”: i. e. “an expounder.”

18. ἐτροποφ.] Some MSS. ἐτροφ. Numb. 11. 12, Deut. 1. 31, V. A.

24. πρὸ προσ.] Mc. 1. 2 for “before.”

33. ἀναστ.] “by raising up,” R. 1. 4.

34. τὰ ὄσια] V. A. Is. 55. 3, 2 Ch. 6. 42, Ἐλέη, for יְהֹוָה = mercies, both of them.

50. τὰς σεβ. γ. τὰς εὐσχ.] The women of rank and fashion, who were proselytes to Judaism. Infra 17. 4, 12.

CHAP. XIV. 3. μὲν οὖν] Here the sense seems much rather to require “nevertheless” than “therefore,” “*for all this*” rather than “*for this*,” or “therefore.” I have shown before, J. 19. 11, that διὰ τοῦτο, to which μὲν οὖν is equivalent, is used indifferently, in each of the above meanings, for οἵτινες, which bears them both, and so it may be with μὲν οὖν, as here. Compare 7. 30, 28. 5, 1 Cor. 6. 4: which seem to confirm this suggestion.

23. χειροτ.] Sensu ecclesiastico, “lay hands on.” This, as the syntax shows (χειρ...παρέθεντο), was the act of the *Apostles*, not of the

SEPT. 9. π. τοῦ σωθ. τοῦ with inf. for ὑ, infra 15. 20, ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι, absolutely unintelligible to a Greek reader. R. 15. 22.

CHAPTER XV.

HEBR. 2. εἰς for לְאָן or תְּאָן = apud, at. 13. ἀποκρίνομαι, V. A. for רִמָּאָן, εֵפֶנַע, Gen. 29. 26, Ex. 21. 5, 1 Kings 3. 26. 17. ἐφ' οὓς...αὐτοὺς. 21. ἐκ γ. d. from יְמָן in this sense. 33. μετ' εἰρ. M. 24. 31.

NON-C. 1. τῷ ἔθει. 5. τινες...πεπιστ. 6. ἵδεν. 7. ἀρχαίων, as for so short a time. 11. πιστ. σωθ. 24. λέγοντες, in sense of "ordering," "commanding." 28. τῶν ἐπάν. τούτων. 29. ἔρρωσθε, Latinism = "valete." 30. τὸ πλῆθος. 33. ποι. χρ. and μετ' εἰρήνης, M. 24. 31, and supra 2. 28. 38. Order of words. 41. τὴν Σ. καὶ K. one article for two distinct nouns.

SEPT. 31. παράκλησις = "directions, instructions": supra 4. 36, 13. 15, notes.

CHAPTER XVI.

HEBR. 17. ὄδὸν σ., Ps. 67. 2. 31. πίστ. ἐπὶ, Mc. 1. 15. 36. ὅτι emphatic, and πορ. ἐν εἰρ.

NON-C. 2. ἐμαρτυρ. 4. κεκρ. 5. ἐπερίσσ. 7. ἐπείραζον, active. 16. προσευχή. 18. διαπ. καὶ ἐπιστρ. τῷ πν. 19. ἐξῆλθε, and ἐπιλαβ. with acc. 22. ἐκέλ. imp. 26. ἀνέθη. 29. φῶτα.

people, as the advocates of popular election pretend; τοῦτο χειροτονία καλεῖται ἡ χεῖρ ἐπικεῖται τοῦ ἀνδρὸς: Chrysostom. Alford claims this to be possible, from analogy of 6. 2—6, and says: "the Apostles ordained the Presbyters whom the churches elected." But how about the grammar of our sentence here, which cannot possibly be strained to that meaning?

CHAP. XV. 1. τῷ ἔθει] Possibly, "dat. of manner": but hard to force into the sense of "according to."

2. πρὸς τοὺς ἀπ. εἰς 'Ι.] εἰς = at: for תְּאָן or לְאָן; V. A. and N. T. passim, Mc. 1. 39. Infra 23. 11, J. 1. 1.

12. Compare μετ' αὐτῶν, supra 4, and 14. 27, with δι' αὐτῶν here.

17. Is. 4. 1, נְאַזֵּן קְרָבֵן אֱלֹהִים, κεκλήσθω τὸ ὄνομά σου ἐφ' ἡμᾶς, V. A. i.e. "let us be called thine." Here, "whom I have taken for my own."

24. ἀναστκ.] = turning up the foundations, upsetting. Thuc. 4. 116, Λήγκυθον καθελὼν καὶ ἀνασκενάσας.

CHAP. XVI. 13. "Where a meeting-for-prayer was wont to be held": a proseucha, Juv.

SEPT. 37. ἐκβάλλ. M. 9. 38, Mc. 1. 43.

CHAPTER XVII.

HEBR. 6. 28. 31.

NON-C. 6. μὴ. 9. τὸ ἵκανὸν. 12. εὐσχ., supra 13. 50 and verse 4, πρώτων. 19. δυνάμ. γνῶναι. 20. ξενίζοντα. 21. εὐκ. and καινότ. comp.: in this sense. 31. πίστις = "assurance," "grounds of belief."

SEPT. 12. μὲν οὖν, supra 14. 3, note.

CHAPTER XVIII.

HEBR. 15. ὥψεσθε αὐτόν. fut. for imper. M. 27. 4, 24, note. 21. εἰς Ἰ. 25. τὴν ὁδὸν τοῦ. K. infra 19. 9, 23.

NON-C. 5. συνείχ. τῷ λ. 11. ἐκάθισε. 12. κατεπέστ. 18. εἰχε γ. εὐχ. 21. ἔορτ. ποι. 23. ποιεῖν χρ.

CHAPTER XIX.

NON-C. 9. σχολῆ. 11. δυνάμεις ἐπ. M. 7. 22, note. 12. σουδ. ἡ σιμικ. Latinisms. 13. ὄρκ. ὑπὸ τὸν Ἰ. 18. ἡρχοντο. 19. 26.

29. φῶτα] James 1. 17. Plural very unusual.

34. ἤγαλλ...πεπιστ.] "Rejoiced for his having..."

CHAP. XVII. 4. Ἐλλήν.] = Gentile, supra 6. 1, note. Col. 3. 11.

9. "Quod satisfecit sibi": Mc. 15. 15.

23. We translate θυσιαστήριον the Jewish, and βωμὸς the Heathen, altar, by the same word. ἀγν. Θ.] "to any unknown God" perhaps: or it may be merely an instance of article omitted, more Hebraico.

26. ἐπὶ πᾶν τὸ πρόστ.] A thoroughly Hebrew idiom, startling in its Greek reproduction.

34. κολλ. αὐτὸν ἐπ.] "believed after close and intimate intercourse."

CHAP. XVIII. 7. σεβ. τὸν Θ.] The usual name in N. T. for Gentile proselytes.

25. ζ. τ. πν.] "being in his spirit a fervent man": dative of part, ungrammatical: M. 5. 3.

CHAP. XIX. 3, 4, 5. εἰς τί...εἰς τὸν Ἰ. β.] M. 18. 20, 28. 19, notes. Rom. 6. 3.

9. κακολ.] "speaking evil of": M. 15. 4, Mc. 7. 10, notes. τὴν ὁδὸν] supra 9. 2, and infra 23.

14. "And those who did this were certain men, sons..."

iκανοὶ. 26. *πάσης τῆς Ἀ.* name of country, used for gen. of place where. 27. *τὸ μέρος*, for “profession, pursuit.” 34. *ἐπιγνόντες...* φωνὴ ἐγένεν.: comp. 20. 3.

CHAPTER XX.

HEBR. 9. *ἀπὸ τοῦ ὑπν.* literal for *ὑπνός* = *ὑπνός*. 13. 14. 16. *εἰς* 19. *ἐν ταῖς ἐ.* 25. *τὴν β. τοῦ Θ.* M. 3. 3, note. 32. *τῷ λ. τῆς χ. αὐ.*

NON-C. 2. *λόγῳ π.* sing. 3. Compare 17. 23 and 19. 24. 5. *ἔμενον ἡμᾶς.* 6. *ἄχρις.* 12. *ἡγαγον.* 14. 16. *εἰς*, M. 13. 56, note. 23. *κατὰ πόλιν.* 24. *ώς τελει.* 29. *βαρεῖς.*

SEPT. 20. 27. *τοῦ μὴ ἀ.* and 21. 12.

CHAPTER XXI.

HEBR. 24. *στοιχεῖς.* 28. *κεκοίν.* *τὸν ἄγιον*, Mc. 7. 2, note. 37. *εἰς ἔξ.*

NON-C. 3. *ἥν...ἀποφ.* present for fut. 5. *ὅτε ἐγ. ἡμ. ἔξ.* 8. 10. *ἔμειναμεν* and *ἔπιμενόντων*, tense. 11. *εἰς χ. ἐ.* omission of article. 30. *εἰλκον καὶ ἐκλείσθ.* change of tense. 31. *φάσις.* 37. *Ἐλλ.* γιν. supra 8. 30, note.

SEPT. 6. *εἰς τὰ ἴδια*, J. 16. 32, note.

CHAPTER XXII.

HEBR. 4. *τὴν ὁδὸν*, supra 9. 2, 16. 17. 20. *καὶ αὐτὸς.* 22. *καθῆκε.* 23. *ρίπτεω* for *ρίπτω.* 24. *εἰπὼν* = commanding. 25.

NON-C. 17. Whole verse.

CHAP. XX. 7. *ἐν τῇ μιᾷ τῶν σαβ.]* *σάββατα* is used in G. T. apparently indifferently for (1) The Sabbath day; (2) The week: as in Matt. 28. 1 (where see note) (1) *ὁψὲ σαββάτων* and (2) *εἰς μίαν σαββάτων*. But in this latter sense, as equivalent to *ἔβδομὰς*, *Ὥημένη*, it is apparently never used again in V. A.

CHAP. XXI. 21. *περιπ. τοῖς ἔθ.*] Mc. 7. 5, note. The strange use of dative is possibly reducible to the rule of “dative of manner,” of which, and its cognates “cause and instrument,” S. Luke has more examples, in proportion, than any other of the Sacred Writers, L. 20. 47, note: infra 24. 4, 2 K. 17. 8, V. A. *ἐπορεύθησαν δικαιόμασιν ἔθνῶν.*

28. *οἱ λαὸς]* = *Ὦντες*, “God’s people,” as opposed to *τὰ ἔθνη*.

38. *οὐκ ἄρα σὺ εἶ]* “Thou art not then”: not a question.

CHAP. XXIII. 1. *πολιτεύεσθαι]* Phil. 1. 27 = “to live in a state of society,” “act as citizen of a commonwealth,” “live in the world,” in the abstract: as Joseph. Life, §§ 2 and 49, *ηρξάμην πολιτεύεσθαι, τῇ τῶν*

CHAPTER XXIII.

HEBR. 6. π. ἐλπ. καὶ ἀναστ. = "the hope of the resurrection."
Mark omission of article. 11. εἰς for Λ. Also 18. 20.

NON-C. 12. λέγοντες μή. φ. 8. 23. ἀπὸ τρ. ὥ. 30. μηνυθ....
ἐπιβουλῆς...μέλλειν, and ἔρρωσο, Latinism for "vale."

CHAPTER XXIV.

HEBR. 21. ὅτι emph. 22. τῆς ὁδοῦ. 24. τῆς εἰς Χρ. πίστεως,
Mc. 1. 5, note.

NON-C. 1. ἐνεφ. 3. κατ. γεν. 5. 6. εὐρόντες γάρ...ὖν καὶ
ἐκρατήσ.: syntax wrong. 7. μετὰ π. β. supra 2. 28, note. 12.
ἐπισύστ., compare 2 Cor. 11. 28. 13. παραστῆσαι. 18. ἐν οἷς Vulg. "in quibus," literally, but unintelligibly: E. V. "where-upon": infra 26. 12. 21. τι...ἢ for τι ἀλλο ḡ. 25. δικ. καὶ ἐγκ.
καὶ τοῦ κρι., arbitrary use and omission of article, borrowed
possibly from Hebrew irregularity. And τὸ νῦν ἔχον. 26. ἄμα
καὶ ἐλπίζων, violation of syntax: unless we connect with ἐμφ.
γεν., as expressing two reasons for sending him away: "being
alarmed..." "withal hoping also." 27. χάριτας plural.

CHAPTER XXV.

NON-C. 1. ἐπιβὰς. 16. οὐκ ἔστιν ἔθος...χαρ....πρὶν ἢ...ἔχοι,
non-sequence of tenses. 17. 24. μηδεμίαν, strong instances of μή
for οὐ, so common in G. T. 20. ἐλεγον εὶ β. 17. 21, 24. 25. 21.
ἐπικαλ. τηρηθ. αὐτὸν. 23. φαντασία, and τοῖς κατ' ἔξοχ. οὖσι τῆς
π. 26. ἐφ' ὑμῶν: supra 9.

Φαρισαίων αἱρέσει ἀκολονθῶν, and μετὰ πάσης ἀρετῆς πεπολίτευμα (where
use of μετὰ corresponds with V. A. and N. T. usage). But 2 Macc. 6. 1
and 3 Macc. 3. 4, it is followed by a dative, as of the manner, τοῖς τοῦ
Θ. νόμ. πολιτεύ. But here τῷ Θεῷ is a quasi-dat. of person: as ζῆν τῷ Θ.
"To live for God."

6. γνὼς...ὅτι] Vulg. "sciens quia": infra 24. 26, ἐλπίζων ὅτι...
"sperans quod": I cite these two instances of the debased Latin of the
Vulgate, through which our E. V. has been so frequently misguided:
and much more, the Psalter in our Prayer-Book.

15, 20. τοῦ ἀνελεῖν] For Λ with inf. supra 7. 19, 13. 47.

CHAP. XXV. 9. ἐπ' ἐμοῦ] M. 28. 14, note. If ἀπ' ἐμοῦ is read, it
is = ὑπὲν, coram me: 1 John 2. 28, as in V. A. Ecclesiasticus 41. 17,
αἰσχύνεσθε ἀπὸ πατρὸς: and Lev. 19. 32, ἀπὸ προσώπου πολιοῦ ἔξα-
ναστήσῃ, for ὑπὲν in each case.

CHAPTER XXVI.

HEBR. 7. ἐν ἐ. 16. εἰς τ. ὥφθ. 20. εἰς π. χ. 22. μικρῷ τ.
κ. μεγ. supra 8. 10. 31.

NON-C. 3. γνώστην : V. A. four times. "Accus. pendens": harsh and unusual construction, after ἐπὶ σοῦ. 12. ἐν οἷς, L. 12. 1, supra 24. 18. 14. τῇ E. δ. 22. ὅν ἐλά...μελλόντων γίνεται. 23. παθητὸς. 32. ἀπολελ. ἐδύνατο.

CHAPTER XXVII.

NON-C. 10. ὕβρεως. 20. 21. 33. ἄχρι οὗ. 41. ἐλύετο, J. 2.
19. 44. οὐς μὲν...

SEPT. 1. ἐκρ. τοῦ ἀποπλεῖν, M. 2. 6, note.

CHAPTER XXVIII.

HEBR. 5. μὲν οὖν, supra 14. 3. 14. ἐπ' αὐτοῖς, Mc: 8. 4, note.
25. πρὸς τοὺς πατέρας and ὅτι.

16. τόπον] Eph 4. 27, μὴ διδοτε τόπον τῷ διαβ. Latinism : "locum dare," Vulg. "opportunity, way": frequent in this sense.

20. ἔλεγον...εἰ βούλοιτο] Vulg. "dicebam si vellet": against Latin idiom. E. V. translates "asked": but on what grounds? May it possibly be explained by the common use of εἰ interrogative, borrowed from Hebr.? "I said : did he wish..."?

22. ἐβουλόμην...] E. V. "I would also..." does not give the force of imperfect. "I was anxious myself also..."

27. πέμποντα...μὴ σημ.] "for any one sending...not to signify": of course "apud Graecos," in correct construction, τῷ is required.

CHAP. XXVI. 7. ὑπὸ Ἰ.] Indignantis : "accused by Jews."

8. εἰ] Infra 23, and Hebr. 7. 15 : in sense of *that*.

9. πρὸς τὸ δ.] "with respect to..." ἔδοξα ἐμαυτῷ...δεῖν. "I thought that it was a binding duty for me": not ἔδ. ἐμ. but ἐμ. δεῖν. For δοκέω = cogito, see M. 3. 9, note.

26. λανθ...οὐδέν] "I do not at all believe that any of these things is unknown to him."

CHAP. XXVIII. 7. ἐν τοῖς περὶ τὸν τόπον] τὰ περὶ...is, of course, an ordinary and grammatical form in Classical authors: but such an extension of it, as the above, ἐν τοῖς περὶ... seems very unusual. χωρία] = "estates," "farms," though rare, is used by Thucyd. 1. 106.

Two inscriptions are said by Dr Roberts to have been found in Malta, one in Greek, the other in Latin, giving the official name of the Governor, as πρῶτος Μελιταῖων.

NON-C. 3. *καθάπτω*, act. for middle. 6. 7. ἐν δὲ τοῖς περὶ...
χωρίᾳ. 9. *προσήρχ*. 15. ἔλαβε θ. 17. τοὺς ὄντας τῶν Ἰ. *πρώτους*. 25. *ἀπέλ*. 31. *μετὰ π. π.* supra 2. 28, 24. 7.

17. This *conversation* was in all probability held in Greek; for S. Paul, we know, wrote to the Converts at Rome, both Jews and Gentiles, in that language.

23. *ξενία*] is not found, I believe, "apud Græcos," in the sense of a "lodging," as here and Philemon 22: nor in V. A. The order is, *οἴς ἔξετ. τὴν β. τοῦ Θ. διαμαρτυρ. πείθων τε...* "with strong appeals and obtestations, and endeavours to persuade..."

25. *πρὸς*] "with respect to," Hebr. 1. 7, note. *ὅτι asseverandi*: M. 7. 23, L. 6. 5, James 1. 13.

26. *ἀκούσετε καὶ οὐ μὴ συνῆτε*] This combination seems to indicate two futures, "you shall hear and not understand": which is more grammatical and not less forcible than to suppose *ἀκούσετε* and *βλέψετε* as instances of Hebraic future for imperative, M. 5. 48, note, conveying a sentence, or command.

27. *μή ποτε*] = "in case that," "lest that," "at some future time": and thus the prophecy predicts a *temporary* suspension of blessings, M. 13. 14, Mc. 4. 12, note.—*ἐπαχ...ἐκάμμι*. is parenthetical.

ROMANS.

CHAPTER I.

HEBR. 1. 2. 3. 4. 5. 7. 17. omission of article. 3. κατὰ σάρκα.
9. ἐν τῷ πν. 10. 12. 25. 27.

CHAP. I. 1. εἰς εὐαγγ. Θ.] The omission of the article here, and in the following verses, and all through the Epistle, is unquestionably Hebraic: and inexplicable on any other theory, except by very overstrained and forced and unnatural criticism.

4. ἐν δυν....] “marked clearly out as the Son of God with power answerable to (‘in accordance with,’ ‘corresponding to’) the Holy Spirit in Him, by His Resurrection.” εξ] = instrumenti, M. 7. 16, Heb. 5. 7, notes.

5. εἰς ὑπακοὴν πίστεως] Is this “gen. *objecti*” or “*subjecti*”: “obedience *to* the faith”; or “the obedience of faith,” “rendered *by* faith,” “springing out of faith”? The latter agrees best with Classical usage, by analogy of ὑπακούω, generally found with dat. But ὑπακοὴ is not a Classical, and scarcely a Septuagint word: “neque apud profanos exstat neque apud LXX., præter 2 Sam. 22. 36.” Grimm.

ὑπὲρ τοῦ ὀνόματος] Acts 9. 16, 15. 26, “for his *Name’s* sake.” What do we understand in these passages by *Name*? Alford suggests “for His glory.” It is probably Hebraic.

6. κλητοὶ Ι. X. and 7. ἀγαπ. Θ.] M. 25. 34, note. V. A. Ps. 59. 5, οἱ ἀγαπητοί σου and Ps. 107. 6, 126. 2, for יְהִי. This is clearly a Hebraism. In the case of *substantives*, of course, the genitive of possession is intelligible: but ἀγαπητοὶ and κλητοὶ are *adjectives*.

12. “By the joint and mutual confidence in each other, both of you and of me.”

13. καὶ ἐκ.] “But I was prevented.” Hebraic.

16. δύναμις Θ.] “God’s powerful agent for salvation.”

CHAPTER II.

HEBR. 4. τοῦ πλ. τῆς χ.

NON-C. 12. ἀνόμως. 29. ἐκ for ἀπὸ.

17. Δικαιοσύνη Θ.] What do we understand by this, translated in E. V. "the righteousness of God"? Clearly not its literal meaning, as an attribute or quality of God: "the righteousness essentially inherent in Him." It is a genitive not of possession, but of "origination, institution, approval, appointment": "the way of justification ordained by God": "God's plan and law of righteousness," ἐκ πίστεως εἰς πίστιν "springing out of faith, and tending to its end in faith," "beginning in faith, and perfected by continuous development and confirmation of faith." Gesenius gives force of "liberatio, felicitas, salus," to צְדָקָה and צְדָקָה, generally rendered "righteousness": and makes them parallel to צְדָקָה, salvation, Is. 46. 13, 51. 6, 8, 56. 1, in each of which the two words are put together, side by side, as equivalent terms.

23. ἡλλαξαν ἐν] Ps. 106. 20, יְמִירֹן בְּתַבְנִית, ἡλλάξαντο τὴν δόξαν αὐτῶν ἐν ὄμοιώματι: i.e. "changed it for," a common Hebr. use of בְּ. Our E. V. interpretation is *false*. ὁμ. εἰκ.= "an image-likeness": "they exchanged the glory of God for an image-likeness of perishable man." And so 25: "exchanged the truth of God for the lie": "gave up the true God for the idol." 3rd Commandment, Ex. 20. 7, לֹא תַּעֲשֵׂה תְּשֵׁם לְשָׁם יְהָוָה "Thou shalt not give the name of the Lord to a false God." Otherwise, אַוְלֵך is taken *adverbially*, as Jer. 4. 30, V. A. εἰς μάταιον, and 6. 29, εἰς κενὸν. V. A. translation of 3rd Commandment, Ex. 20. 7, οὐ λήψῃ...ἐπὶ ματαίῳ, is very obscure. Αὐλέχ = ψεύδος.

25, 32. οἰτινες] "as persons who had..." κτίσις "the act of creation" used here and elsewhere in N. T. for "the thing created."

32. δικαίωμα] V. A. *passim*, for all the Hebrew words that mean "decree," "command," "law." Infra 2. 26.

CHAP. II. 7. ὑπομ. ἔργου ἀγ.] Remark (1) the construction ὑπ. ἔργ. and (2) sing. for plural ἔργον for ἔργα: infra 15.

8. τοῖς ἐξ ἐρι.] The same form as οἱ ἐκ περιτομῆς, Acts 10. 45, and οἱ ἐκ πίστεως, infra 3. 26, 4. 11.

9. πᾶσ. ψ. ἀνθ.] Comp. R. 13. 1. Hebraic: derived possibly from the description of man, Gen. 2. 7, ἐγένετο ἀνθ. εἰς ψ. ζῶσαν. Hence "every soul" in Jewish phraseology, is equivalent to "every body" in our common English idiom: which is exactly opposite to the Hebrew.

27. διὰ γρ. καὶ π.] V. A. use διὰ for בְּגָרְבָּה and בְּתַחְקָה in medio, Jos. 3. 2, 2 Chr. 23. 20, 32. 4. Here and infra 4. 11, 7. 5, 11, 13, 14. 20,

CHAPTER III.

HEBR. 5. Θ. δικ. no article. 7. 26. ἐν. 18. ἀπ. τῶν ὁφθ. 20. οὐ δικ. πᾶσα σ.

15. 4, Gal. 3. 19, 2 Tim. 2. 2, such an interpretation suits very well : “out of the very midst of.” Dr Wordsworth, here and at 4. 11, suggests the notion of “*a barrier to be broken through*.” How to translate the διὰ in the above and corresponding passages, has always been a great perplexity. I venture to submit the above attempt at a solution.

CHAP. III. 1, 2. In this, the first distich of question and answer, occupying verses 1—9, (in which S. Paul suggests, and replies to, the probable arguments of an imaginary objector to the statements of Cap. 1 and 2,) there is no difficulty but γάρ; evaded by Vulg. and E. V., and by all the Commentators I have met with : “for, first of all,” (the Jews have this advantage) “because that...”

3, 4. Before going further, I must refer to the Hebrew idiom, so often illustrated in these notes, M. 11. 19, L. 16. 19, 1 Cor. 13. 6, 2 Th. 2. 10, by which

$$\begin{aligned}\delta\kappa\alpha\sigma &= \dot{\alpha}\lambda\eta\theta'\varsigma = \pi\sigma\tau\circ\varsigma \\ \delta\kappa\alpha\iota\sigma\acute{\nu}\eta &= \dot{\alpha}\lambda\eta\theta\epsilon\iota\alpha = \pi'\sigma\tau\iota\varsigma \\ \dot{\alpha}\delta\kappa\acute{\iota}\alpha &= \psi\acute{\epsilon}\bar{\nu}\delta\sigma\text{ or } \psi\acute{\epsilon}\bar{\nu}\sigma\mu\alpha = \dot{\alpha}\pi\sigma\tau\acute{\iota}\alpha.\end{aligned}$$

Here, in 3, πίστις has, *not* its ordinary, but a special meaning, and = “trustworthiness, truthfulness, faithfulness,” the characteristic of one who is πιστός, 1 Th. 5. 24, Hebr. 10. 23, πιστός ὁ καλῶν and ἐπαγγειλάμενος. Grimm, sub voce, translates “indoles ejus, cui confidi potest”; and cites Gal. 5. 22, Titus 2. 10. Here also ἀπιστία and ἀπιστέω describe severally the character and action of one, who is ἀπιστός: i.e. “unfaithful to his vows, false, disloyal, disobedient.”

5, 6. “Well, but, if our (ἀδικία = ψεῦδος = ἀπιστία) command and confirm the faithfulness (δικαιοσ. = ἀλήθ. = πίστις) of God,” (as “keeping his promise for ever,” notwithstanding all our unfaithfulness) “is God, who is thus bringing his wrath to bear upon us, (by rejecting the Jews from their privileges as exclusively His people) unfaithful to his pledged word after all?” “God forbid: for in that case how shall God judge the world?” (Gen. 18. 25).

7, 8. “I do not agree yet”: urges the objector, “for if...” Or, more briefly, “If then the truthfulness of God has been more abundantly and triumphantly demonstrated, to His Glory, by my untruthfulness and violated pledges”; (if i.e. my ψεῦσμα = ἀδικία has tended only to the greater glory of God) “why, after this, am I even subject to condemnation as a sinner?” “O! stop there,” pleads S. Paul in reply;

NON-C. 1. *τὸ περισσὸν.* 9. *προεχόμεθα*, middle. 26. 12.
ἔως ἐνὸς.

CHAPTER IV.

HEBR. 3. 9. *ἐλογ. εἰς δικ.* 12. *στοιχεῖν.* 17. *κατέναντι.*

NON-C. 6. *λέγει.* 12. *τοῖς ἵχνεσι:* quasi-dat. of manner.
21. *πληροφορ.*

“and do not go on to say” (as the logical sequence of your last profane objection) “let us then, by all means” (*ὅτι* emphatic) “do evil...”

12. The very words of V. A. οὐκ ἔστιν ἔως ἐνός ᾧ ην μὲν οὖν, “not as much as one.”

21. *δικ. Θ.]* “God’s appointed method-of-justification.”

22. *πίστεως Ἰ. Xρ.]* not “faith *in* Jesus Christ”: but “the faith approved of and required by Jesus Christ”: the corresponding term to δικ. Θ. in 21, Gal. 2. 16, 20, Phil. 1. 27, *τὴν πίστευ τοῦ εὐαγγ.* 2 Th. 2. 13.

23. *δόξης]* = possibly, “good opinion,” “approval”: *infra* 5. 2, J. 5. 43, 12. 44.

26. *τὸν ἐκ πίστ. Ἰ.]* Compare A. 10. 45, 11. 2.

30. *δικ. περιτ. ἐκ π.]* Is it not possible that we may have here a blending of the two previous expressions, 1. 17, ὁ δικ. ἐκ π. ζῆσ. and 26, δικαι. τὸν ἐκ π. Ἰ.? For the latter compare A. 10. 45, 11. 2, οἱ ἐκ περιτομῆς πιστοὶ, and *infra* 4. 12, 14, 16. The Jews, who believed on Jesus, were οἱ ἐκ πίστεως Ἰ., and were justified in consequence of *taking their stand on that side.* Is there not then, probably, a *constructio prægnans* in the words before us; and may not περιτομὴν ἐκ π. = τὸν ἐκ πίστεως Ἰονδαῖονς, and ἐκ πίστεως be taken both with the *verb* and the *noun*, combining the promise of the old prophecy, and the later familiar form of expression? The very choice of ἐκ may perhaps be due to its occurrence in Habakkuk, V. A., where it stands simply for *ἢ*.

CHAP. IV. 11. *σημ. περιτ.]* Not a Greek construction, though correct in Hebrew and English: *ἡ περιτομὴ* was *τὸ σημ. τῆς διαθήκης.* Such expressions as “the sign of Circumcision,” “the book of Genesis,” suit *our* idiom: but are against Greek grammar. *δι’ ἀκρ.]* “out of the midst of,” “in spite of.” *Supra* 2. 26.

16. *τῷ ἐκ τοῦ...πίστεως Ἀ.]* *τῷ* here is the dative, *not* of *τὸ σπέρμα* (as E. T. seems to imply), but of the abstract term *τὸ ἐκ τοῦ νόμου* = οἱ ἐκ τ. ν. “the law party.” “The promise...sure to all the seed, not only to the “law-party, but to the faith-party”: not only to those who hold on to the law of Moses, but to those who array themselves under the banner of faith.

CHAPTER V.

HEBR. 4. καταισχ. 5. πν. ἀγ. τοῦ δ. position of article : as also 15. 9. 11. 21. ἐν. 14. ἐπὶ τῷ ὄμ.

CHAPTER VI.

HEBR. 6. ὁ παλαιὸς...ἀνθρ.: and τὸ σῶμα τῆς ἀμ. 19. ἀσθέν.
τῆς σαρκὸς.

17. κατέν.] “our father in the eyes of God”: who seeth not as man : V. A. for **בְּנֵי**. Supra 2. 18.

20. Dative of instrument, twice in this verse : infra 5. 15.

CHAP. V. 4. οὐ καταισχ.] “never disappoints.” Ps. 21. 5, 25. 3, 31. 1, 18, 34. 5, בְּנֵי קָרְבָּן אֶל, τὰ πρόσωπα αὐτῶν οὐ μὴ καταισχυνθή : Zech. 9. 5, הַזְבִּישׁ מִבְּנֵי, “her expectation shall be disappointed.” In Hebrew, “to blush,” “to have the face ashamed,” conveys this meaning. Jer. 14. 4, Is. 19. 9, בְּשֹׁעֲבָדִים פְּשָׁתִים, αἰσχύνη λήψεται τοὺς ἐργαζ.

7. ὑπὲρ γάρ] פִּי elliptically taken, often means “but,” and so is rendered in V. A.ձլլա, Gen. 17. 15, 42. 12, et passim. Hence, fromձլլա being thus frequently equivalent to γάρ, may not γάρ, possibly, have been looked on as an equivalent toձլլա: or rather, may not the literal γάρ have been used at times to express פִּי instead ofձլլա, which the sense requires ; and may not this usage have become familiar to the readers of V. A., and so crept into N. T., as here ?

11. This use of a participle *absolute*, as it were, without any grammatical connexion with what goes before or after, is not uncommon with S. Paul. Infra 12. 9, 13. 11.

12. εἰφ. ϕ̄] = “because.” Confer L. 1. 20, 19. 44, for similar use of ἀνθ. ὡν.

15. “For whereas, on the one hand, the penalty was in consequence of one offence resulting in condemnation ; on the other hand, the free gift is after many offences, issuing in acquittal.”

18. δικ. ζ.] Seems the correlative of κατάκρ. θάν. implied though not expressed in 17. For δικαίωμα in this sense, see Rev. 19. 8.

CHAP. VI. 2. ἀπεθ. τῇ ἀμ.] Dat. of *person*: infra 10. 11 ; sin is personified, treated as a person, in both places, “dead for all claims of sin,” “to all suggestions,” “to all influences” of sin : 2 Cor. 5. 13, 1 Pet. 2. 24, ταῖς ἀμ. ἀπογενόμενοι, and so infra ἐθανατώθητε τῷ νόμῳ.

4. *Not συνετάφ.* εἰς τὸν θάνατον, but δὰ τοῦ β. εἰς τὸν θ., “the baptism-into-his-death” of 3. There are set before us here, verses 3, 4, 5, three things, which we share in common with Christ : (1) death,

NON-C. 5. ἀλλὰ καὶ. 10. ὁ ἀπέθανε. 11. ἐαυτοὺς. 23. ὁψώνια.

(2) burial, (3) resurrection : all typified and represented by baptism, as practised in primitive times : (1) the immersion *into*, (2) the momentary resting *beneath*, (3) the raising up *out of*, the water.

5. An argument, not for a natural consequence, but for a moral obligation on the ground of an admitted fact. “For if” (as every believer must allow) “we have been paired and matched” (as it were) “with Him,” assimilated to Him, by baptism, which is “the representation,” the perpetual shadowing forth and exhibition of His *death*, and is meant mystically to remind us thereof : and if, further, we have therein also sought to imitate his *descent into the grave*, claiming the spiritual and supernatural effects of both ; how much greater and stronger is the moral obligation, to reproduce in ourselves and imitate and exhibit in our lives the pattern supplied, the lesson taught, by His *resurrection* ? “seeing that we have been assimilated to Him in the likeness of His death, surely, much more shall we strive to be so in the imitation of His resurrection.” Since we have claimed to set forth a copy of His death and burial, how much more are we bound to exhibit and exemplify His resurrection ?

6. τοῦτο γιγν.] Not so much *knowing*, as *considering* : “with this thought ever before us.” τὸ σῶμα τῆς ἀμαρτίας] “our sin-bound,” “sin-possessed,” “sin-enslaved body.” Infra 12, 14. “Our body, where sin reigns, is sin’s.” Wordsworth.

10. ὁ γὰρ ἀπέθανε...] “For, the death which He died, He died unto sin once for all : but the life which He liveth, He liveth unto God”: i.e. “by the death which He died,” He showed “once for all” incontrovertibly, that “He was dead to sin,” not drawn to it, nor swayed by it, nor alive to it, in any sense ; but *dead to it*, as a corpse is dead to any influence from without.

14. S. Paul appeals here again to moral obligation, to right feeling, to conscience, to generous impulses and the instinctive sense of duty based on gratitude for mercies received : to what those, who are not under stern, rigid law, but under a covenant of grace, must admit to be binding on them.

16. δοῦλοι.. ἀμ. εἰς θ.] “sin tending to, and ending in, death.”

19. “I use a figure of speech common among men, on account of your natural incapacity for other treatment of the subject.”

20. ἐλεύθεροι... τῇ δικ.] “Ye were *as free men* to righteousness” : “rejecting the claims of,” “repudiating the control of,” “disdainful of all allegiance to” righteousness, treated here as a person.

CHAPTER VII.

HEBR. 3. ἐὰν γένηται ἀνδρὸς. 5. ἐν τῇ σαρκὶ: and τὰ παθ. τῶν ἄμ. 22. τὸν ἔσω ἀνθρ. 24. τοῦ σώμ. τοῦ θ.

CHAPTER VIII.

HEBR. 2. ὁ νόμ. τοῦ πν. 3. σαρκὸς ἄμ. 15. nom. for voc. 34. ἐν δεξιᾷ. 36. πρόβ. σφ.

22. εἰς ἀγιασμόν] “in continuous, progressive, advances toward sanctification”; as supra 19.

CHAP. VII. 3. ἐὰν γέν. ἀνδρὸν] So V. A. literally for Lev. 22. 12, שְׁאַלְתִּי כִּי תְּבִנֵּה בָּבֶן. Ez. 23. 4, ἐγένοντό μου: nubebant mihi. Jud. 14. 20, ἐγένετο ἡ γυνὴ Σαμψὼν ἐν τῷ φίλῳ αὐτοῦ: Numb. 30. 7, ἐὰν γενομένη γένηται ἀνδρὶ, which shews γενομένη ἀνδρὶ = “nupta viro.” τοῦ μὴ εἶναι...] A remarkable instance of τοῦ with inf. for ?, M. 2. 6, “so as not to be...”

4. διὰ τοῦ σωμ. τοῦ Χρ.] “through *the death* of the body of Christ,” our participation in the benefits of which, communicated to us at our admission into the Christian covenant, is illustrated and represented by the types and forms of Baptism”: Col. 2. 12, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι ἐν φ καὶ συνηγέρθητε, “dead and buried with Him in baptism” to sin and the law, “raised up with Him” to live for Him, as a wife for her husband, “to bring forth fruit for God.”

5. ἐν τῇ σαρκὶ] In our natural state, before baptism. τὰ παθ. τῶν ἄμ.] Hebraism : “our sinful affections, cherished in despite of the law,” τὰ διὰ τοῦ νόμου, “breaking through the barriers of the law.”

6. κατηργήθ. ἀπὸ] The metaphor of verses 2 and 4 continued. The illustrations, borrowed from baptism and marriage, are inextricably mixed up together.

13. ἡ ἄμ. διὰ τῆς ἐντ.] “sin committed by people under the influence of,” “in defiance of,” “the commandment,” “by breaking through the barriers of it,” “out of the midst of it”: supra 2. 27. This rendering of διὰ, justified, I hope, by the passages cited there, seems to lessen the difficulties connected with its use here, and supra 8, 11, and elsewhere.

24. τοῦ σώμ. τοῦ θ. τούτου] “*this* death-enslaved body.” 6. 6.

CHAP. VIII. 2. ὁ νόμος-τοῦ-πν. τῆς ζωῆς-ἐν-Χρ.] The spiritual law of life-in-and-by-Christ Jesus.

9. S. Paul presupposes, assumes as an undoubted fact, that those to whom he was writing, were members of Christ, Christ’s people, Χριστοῦ: and so necessarily, πνεῦμα Χρ. ἔχοντες: regenerate, having the Spirit dwelling in them: no longer ἐν σαρκὶ but ἐν πνεύματι. There is

NON-C. 11. διὰ with acc. 18. τὴν μέλλ. δ. ἀποκ. A. 28. 17.
19. κτίσις for κτίσμα. 21.

SEPT. 20. ματαιότης.

CHAPTER IX.

HEBR. 8. λογίζ. εἰς. 22. σκ. ὄργ. 33. λίθον προσκ. καὶ π.
σκ. and πᾶς...οὐ.

NON-C. 6. οἶον ἔτι. 11. μήπω and τι ἀγ.

SEPT. 3. ἀνάθεμα = בְּגִתָּה, res deo devota, sine spe redemtionis,
Jos. 6. 17, 18. 1; Deut. 7. 26, res exitio destinata. Grimm and Schl.

no doubt implied by *εἴπερ*: it expresses an admitted fact: “*You are not in the flesh*,” left to yourselves in your inherited weakness of the old man, in your human nature unaided from above, “but you are *in the Spirit*,” taken up into,—adopted by,—interpenetrated by all the influences of,—within the sphere and realm of,—the Spirit; “if the Spirit of God dwelleth in you” (which cannot be questioned). “For if any man have not the Spirit of Christ, he is none of His”; not a Christian at all.

10. νεκρὸν δι’ ἀμ...] “dead for the work of sin,...alive for the work of righteousness”: “as (*μὲν*) the body is mortified..., so (*δὲ*) the soul is quickened...”

20. ματαιότης] V. A. for נַבְנָה, Job 7. 16. κενὸς and ματαιός are used, in translating this word, indifferently, as though equivalent, Jer. 10. 3, Threni 4. 17: see also James 2. 20, ὁ ἀνθρωπε κενὲ. εἰς κενὸν = μάτην passim in V. A. and N. T. In this place ματ.=“corruption, dissolution, temporary annihilation”: “the being emptied out.” διὰ τὸν ὑποτ. =“for the purposes of...”

23. νιοθεσίαν] The ἀπολύτρ. τοῦ σώμ., the full and complete redemption of the body,—by its deliverance from the δουλεία τῆς φθορᾶς, the enslavement and bonds of death and corruption, at the Resurrection,—will be the completion of our νιοθεσία, our Adoption as God’s children: our Lord calls it “our Regeneration.” M. 19. 28.

CHAP. IX. 1. ἐν Χρ.] Is this an Hebraic form of adjuration, the literal rendering of “בְּעֵבֶד”, Gal. 1. 20? ἐν πν. ἀγ., “by the motion of the Holy Spirit.”

10. κ. ε.] נַבְנָשׁ, in V. A. κοίτη, literally, as if its only sense were “bed”: whereas it means “effusio seminis.” Lev. 15. 16, ἀνθρωπος ϕ ἀν ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος.

22. σκεύη ὄργῆς] “vasa in quæ ira effundatur”: σκεύη ἐλέους “vasa apta in quæ conferatur benignitas,” Grimm:—very remarkable Hebraisms.

CHAPTER X.

HEBR. 5. 9. 11.

SEPT. -1. εὐδοκία. 17. ἀκοή.

28. Exact from V. A. Compare with Hebrew, Is. 10. 22, 23: curious translation both of הַלְכָה and הַיּוֹנָה. “God bringeth his dispensations to an end, cutting them short in righteousness.” Gesen. renders “interitus decretus est: affert inundando justitiam.”

CHAP. X. 8. τὸ ῥῆμα] “The essential thing,” “materies,” “the sum and substance”: = רְבָעָה in its constant usage. Or “the message”; “it comes home to thee,” “fits close to thee” in mouth and in heart; i.e. “the message of the faith...”

11, 13. These two Quotations are S. Paul’s proofs from Scripture of his positions in 9 and 10: that in (11) asserting the reward of πίστις; that in (13) of στόματος ὁμολογία. Each γὰρ is independent and distinct: the second not a *confirmation* of the first, but antithetical to it: as is so frequent in his use of γὰρ: which we find repeated three or four times in succession, introducing each a fresh and separate reason. Cap. 8. 13, 14, 15: 13. 9, 12.

12. Ἡ. τε καὶ Ἔ.] Acts 6. 1, note.

16. ἀκοῇ] Quotation from V. A. John 12. 38, note, Heb. 4. 2. The sense that seems to lie in our translation of 17, “and hearing by the word of God,” vanishes, if examined carefully. May we explain it thus? Isaiah says, in amazement, “Who hath believed our message-heard-by-him?” (as though all ought to have believed.) “Clearly then” (S. Paul argues from this astonishment of Isaiah) ἄπα “faith ought to have followed heedful-hearing-of-the-message, and that ought to have been given because of the word of God conveyed by it”: was due to the message as being the word of God.

19. “Did not Israel know” that the Gentiles would hear the message and be admitted into God’s family? Yes: for Moses and Isaiah had told them so. ἐπ’ οὐκ ἔθνει, V. A. for בְּם אַלְבָה, “by them-that-are-no-people” of God. Could they have understood this, as if meaning “against”? or were they accustomed to render בְּ by ἐπὶ frequently, and did so here, blindly? Can ἐπὶ, by any possible contortion, mean “by,” instrumentally?

21. πρὸς τ. Ἡ.] “with respect to,” Hebr. 1. 7. For לְאֵת in this sense see Gen. 20. 2. “Abraham said of Sarah” E. V.; where V. A. have περὶ. 2 Kings 19. 32, πρὸς. This use of a wrong preposition is a strong instance of what has been said above, J. 1. 1, note.

CHAPTER XI.

HEBR. 2. ἐν Ἡλίᾳ, by. 9. γεν. εἰς. 34. καὶ = in order that.

CHAPTER XII.

NON-C. 1. διὰ with gen. 5. ὁ δὲ καθ' εἰς. 16. φρον. παρ' ἔαντ. 18. τὸ ἐξ ὑμῶν. 20. ψώμιζε.

SEPT. 3. εἰς τὸ σωφρ.

CHAPTER XIII.

HEBR. 1. 3. 9. οὐ μ. M. 9. 18, note. 13. περιπ. Mc. 7. 5.

NON-C. 1. ἐξουσία. 3. φόβος τῶν ἀ. ἐ. 8. τὸν ἔτερον.

CHAP. XI. 2. *κατὰ* for *ἥ*, “with respect to,” 1 Cor. 15. 15. *ἥ* often has this meaning: Gen. 18. 19, Joel 1. 3, Is. 37. 9. And it is often rendered in V. A. by *κατὰ*: although not in the passages quoted. We may allowably infer that this meaning may have been attached to *it*, by the authors and readers of V. A. as an equivalent for *ἥ*.

8. Not exactly as either in Hebrew or V. A.

12. ἥττημα] “fall and forfeiture,” πλήρωμα, “final and full restoration.”

25. ἀπὸ μέρους] Occurs only 5 times in N. T., and about as often in V. A.: where it stands twice for *תְּצִדָּה*, literally rendered: Dan. 1. 2, Neh. 7. 70. S. Paul alone uses it, R. 11. 25, 15. 15, 24, 2 Cor. 1. 14, 2. 5. It would seem to be never found in Classical Authors.

30. ἀπειθείᾳ] not “unbelief” but “disobedience”: Grimm:—see note, Eph. 5. 6.

CHAP. XII. 1. λογ. λ.] 1 Pet. 2. 1, “spiritual,” perhaps, as opposed to λατρεία δι' ἀλογῶν, by sacrifices of animals without reason.

3. εἰς τὸ σ.] “soberly,” E. V. and this is correct. But how do we get this from the Greek? It is apparently a phrase insensibly adopted from V. A., as a convenient adverbial formula, (see Mc. 5. 34) by those acquainted with that Version; and so seems to have got into N. T. as in εἰς κενὸν, 2 Cor. 6. 1, Gal. 2. 2, and here: where τὸ σωφρ. stands for a noun. Phil. 2. 13, 16.

19. δότε τόπον] = dare spatiū: “make way for it,” “let it pass by.”

CHAP. XIII. 1. πᾶσα ψυχῇ] = “every one, every body.” Supra 2. 9.

10. πλήρωμα νόμου] “the whole-law-in-full.”

CHAPTER XIV.

HEBR. 11. ζῶ ἐγώ. 14. 21. ἐν. 14. κοινὸν.
 NON-C. 1. τῇ π. dat. of part. 2. πιστεύει φ. 5. κρίνει.
 6. φρονῶν.

CHAPTER XV.

HEBR. 5. 13. ὁ Θ. τῆς ὑπομονῆς... 6. 13. 19. ἐν. 11. nom. for voc.

NON-C. 1. ἀδύνατος in sense of *weak*. 8. τὰς ἐπαγγ. τῶν π.
 15. ἀπὸ μ. 21. συνήσ. 26. κοινωνίαν.

CHAP. XIV. 4. τῷ ἰδ. κ.] Like ζῇ τῷ Θ., 6. 10: and infra 6, 7, 8. All are instances of what used to be called “dative of the person.”

11. ζῶ ἐγώ] Is. 45. 23. Hebr. בְּנֵשֶׁבֶת, V. A. κατ' ἐμαντοῦ ὄμνύω: to which ζῶ ἐγώ is clearly equivalent in the mind of S. Paul: בְּנֵי אָנָה נָאָה וּ בְּנֵי עַמּוֹ, Is. 49. 18, V. A. ζῶ ἐγώ...ὅτι. ἐξομόλ.] “shall give praise,” “adore.” M. 11. 25, note: and infra 15. 9.

14. εἰ μὴ] = ἀλλὰ, as so often in N. T.: note M. 12. 4; 24. 36, Mc. 13. 32: and this corresponds exactly to the well-known use of מִן בַּי, which V. A. generally render by ἀλλὰ: Gen. 32. 29, 1 Sam. 8. 19, Ps. 1. 4, or by ὅτι ἀλλ’ ἦ, 2 K. 23. 23, but occasionally also by εἰ μὴ, Gen. 32. 27, Lev. 22. 6.

19. τῆς οἰκοδομῆς τῆς εἰς ἀλλ.] A N. T. illustration and phrase altogether: not found in Hebrew. τῆς εἰς ἀ. οἰκ. means clearly “mutual edification”: but how it comes to mean it, I cannot see.

20. διὰ πρ.] Note 2. 27: 4. 11; “in spite of,” “in disregard of,” offence to his conscience: “breaking it down.”

CHAP. XV. 2. ἀγ. πρ. οἰκ.] “with a view to that which is good-for-edification.”

4. παρακλ.] = “Instruction, teaching, enlightenment”: Note Acts 4. 36, 13. 15, 15. 31, “that we may hold our hope *in-combination-with, under the pervading influence of*, patience, and the teaching of the Holy Scriptures”; “maintain our own hope in combination with toleration and forbearance to others, and the direction and true interpretation of H. Ser.”:—which is the best security under the blessing of ὁ Θ. τῆς ἵπ.... (5) for the τὸ αὐτὸ φρ. and ἐν ἐνὶ στ. δοξάζειν (6): and gives the true force to the injunction of (7) προσλαμβάν. “accept,” “welcome,” others, notwithstanding minor differences and imperfections. I submit this interpretation as consistent with the whole context, confirming and summing up all the arguments of Cap. 14. “Patience and comfort of the Scriptures” are out of tune with the whole previous passage: which

CHAPTER XVI.

HEBR. 9. 10. 11. 12. 22. ἐν Κ. 20. ὁ Θ. τῆς εἰρ.

NON-C. 18. εὐλογίᾳ and ἀκάκων.

enjoins emphatically forbearance and submission to divine instruction, in our dealings with the tender consciences and scruples of weaker brethren. Possibly there may be no connexion between τὸ αὐτὸ φρονεῖν (5) and ἐν ἐνὶ στόματι δ. (6): and τὸ αὐτὸ may refer to ὁ Θεὸς and not to ἐν ἀλλήλοις. “May the God of forbearance and instruction grant to you to be *like-minded with Himself* in your conduct towards one another after the example of Jesus Christ”; “make you, in accordance with His revealed will and character, tolerant of the infirmities of others, as Jesus was, and ready and willing to teach them the truth in meekness; so that by His blessing, all may be won to *agree* in the faith, and so *with one mind* and *one mouth* glorify God.”

9. τὰ δὲ ἔθνη] For εἰς δὲ τὰ τὰ ἔθνη... τῷ ὅν. σ. ψ.] V. A. for κατά? The translators were aware of ? giving signification of *dative of person* sometimes: and so rendered it here, by dative alone; *against Greek idiom altogether*. Hebr. 13. 15.

12. Exact quotation from V. A. η̄ βίζα שְׂנִי (surculus not radix: “offshoot”): no article with either nominative in Hebrew: as required by the sense.

22. ἐνεκοπτ. τοῦ ἐ.] For ? with inf. M. 2. 6.

30. διὰ] with gen. in this sense peculiar. 12. 1, 1 Cor. 1. 10.

CHAP. XVI. 2. ἐν κυρίῳ] Possibly here “because of,” “for the Lord’s sake,” ἐν for ? “propter.” 2 Kings 14. 6, מִמְּלָאָה בְּשִׁירָה, V. A. ἐκαστος ἐν ταῖς ἀμ. αὐ. ἀποθ. Gen. 18. 28, reducible to class (C) in note M. 3. 11.

23. Acts 20. 4, Γάιος was a Corinthian. 1 Cor. 1. 14.

25. Observe κατὰ first *with* and then *without* article: required by the sense in each case: omitted in the latter by common Hebraic usage, exhibited so frequently and so remarkably in this Epistle, notably in these last 3 verses, and not to be accounted for in any other way.

1 CORINTHIANS.

CHAPTER I.

HEBR. 1. 2. 3. 4. 5. 9. *ἐν*: and art. omitted. 4. *ἐπὶ* = **לְעַד**,
infra 8. 11. 29. 30.

NON-C. 8. *ἔως τέλους*. 16. *λοιπὸν*. 25. *ἰσχυρότερον*.

CHAPTER II.

HEBR. 3. *ἐγ. πρὸς*, M. 13. 56. 4. 5. 8. 7. 16. omission of
art. 14. *ψυχικός*.

NON-C. 2. *τι.* 12. *εἰδῶμεν*. 13. *διδακτοῖς πνεύματος*. 16.
construction: *τίς ἔγνω...τίς*.

CHAPTER III.

HEBR. 3. *κατ' ἄνθρ. περιπατ.*

NON-C. 2. *γάλα ν. ἐπότ.* 3. *ὄπου.* 8. *ἐν.* 17. *οἵτινές ἐστε ν.*

CHAP. I. 21. “When in the midst of the revelations of God’s wisdom, the world recognised not God in that wisdom” (looked not through it to God): “it pleased God, by this despised and seemingly foolish announcement...”; “by the promulgation of a doctrine which they esteemed foolishness...”

30. *ἐξ αὐτοῦ*] This use of *ἐξ* is probably Hebraic, for **וְ** = *ἐν***πό**, R. 1. 4, 2 Cor. 2. 2, 7. 9, Rev. 2. 11. “Through Him you are in Christ.” So also *ἀπὸ Θ.* = *ἐν***πό** *Θ.*, recalls another V. A. rendering of **וְ**. Jude 23, note.

CHAP. II. 1. *καθ' ὑπεροχὴν*] “by way of any excellence.” *μαρτύριον*] Hebr. idiom, applied to the *Law*, first, Ex. 25. 16: and afterwards to the *Gospel*.

5. *πίστις ἐν]* Note Mc. 1. 15.

CHAP. III. 8. *ἐν εἰσιν]* “He that planteth and...watereth are one and the same thing”: “whether a man planteth or watereth, it is all the same.”

CHAPTER IV.

HEBR. 3. *eis ἐλάχ.* 9. Irregularity of article. 15. *ἐν Xp....*
ἐγέννησα. 21.

NON-C. 2. *ὁ δὲ λ.* 6. Latter clause: construction. 9. *θέατρον.*
11. *ἄρτι.*

CHAPTER VI.

NON-C. 6. *ἀ μετὰ ἀ κρίνεται.* 11. *ταῦτά τινες ἡτε.*

9. Θ. *συνεργοῖ]* “We are *God's* labourers all”: ye are *God's* field, *God's* blessing.

12. *ξ. χ. κ.]* “wood, thatch, reeds.”

13. *ἐν π. ἀποκ.]* “There-is-to-be-a manifestation by fire.”

CHAP. IV. 3. *εἰς ἐλάχ.]* An evident Hebraism: though I find no instance exactly like it in V. A.

4. *οὐδὲν ἔμ. σίν.]* “I am conscious of no offence”: “I know nothing against myself”: old use of “by” in E. V., see Cranmer's letter to Henry VIII., Burnet's Hist. of the Reformation, Book 3, near the beginning: “I am exceeding sorry that such things can be proved *by* the Queen”—i. e. “against.”

15. *ἐν Χριστῷ...ἐγέννησα]* “You are my children in Christ...” Or, possibly, *ἐν Xp. = eis Xp.*, since *ἐν* means both *in* and *into*; and in the latter sense is rendered by *ἐν* occasionally. M. 28. 19. “I have begotten you into Christ,” “brought you, as a father, into the family of Christ.”

21. *ἐν βάθῳ]* M. 3. 11, note, Apoc. 2. 27, L. 22. 49. It is one of the most startling instances of the *literal* translation of *ἐν* by *ἐν*: not *Greek*, in any sense, or by any stretch of critical ingenuity, but *Hebraic*: which cannot be too strongly stated, or too often repeated, in this and similar instances of violation of grammar and idiom. It is borrowed, no doubt, from similar uses of *ἐν* in V. A., e.g. 1 Chr. 12. 11, 14, *ἐπαίδευσεν* *νῦμας ἐν μάστιξι*, Ps. 89. 33.

CHAP. V. 5. *eis ὅλ. τῆς σ.]* A violation of the rules of grammar, common in S. Paul: assignable in all probability to a Hebrew source. 2 Cor. 5. 5.

CHAP. VI. 1. *κρίνεσθαι ἐπὶ τῶν...]* M. 28. 14, Mc. 8. 4, *notes*, and 2 Cor. 13. 1, Acts 25. 9.

5. *ἀνὰ μέσον]* for *τῷ*, V. A. passim. Ex. 22. 26, *ἀνὰ μέσον ἀγίου καὶ βεβήλου.* Jud. 15. 4, *ἀνὰ μ. τῶν δύο κέρκων.* The peculiarity here lies in its use with only *one*, *τοῦ ἀ.* Compare 1 K. 5. 12, *ἡν εἰρήνη ἀνὰ μ. Χιράμ καὶ ἀνὰ μ. Σαλωμῶν.*

CHAPTER VII.

NON-C. 31. *παράγει*. 32. *πῶς* for *ὅπως*. 34. *μεμέρισται*.
 SEPT. 5. *ἐπὶ τὸ αὐτὸν*. 17. *εἰ μὴ*, R. 14. 14, note. 37. *τοῦ τηρεῖν*.

CHAPTER VIII.

NON-C. 4. *ἔτερος εἰ μὴ*. 6. *εἰς αὐτόν*. 8. *περισσεύομεν*. 12. *τύπτοντες*.

CHAPTER IX.

NON-C. 1. The construction, for interrogation, unusual. 12. *στέγομεν*. 15. *μᾶλλον ἢ...ἴνα*.

CHAPTER X.

HEBR. 5. *ἐν τοῖς πλ.* 16. *τὸ ποτ. τῆς εὐλ.* 32. *ἀπρόσκοποι*.

NON-C. 2. *ἐβαπτίσαντο*, middle. 7. *ἐκάθισε...φαγεῖν*. Infinitive after intransitive verb: *universal* almost, in V. A. and N. T. 10. *ὁλοθρευτοῦ*. 33. *μὴ* for *οὐ*.

SEPT. 20. *δαιμονίοις*, M. 9. 33, note.

13. Strong instances of S. Paul's use of the dative (*of the person*, as it used to be called, *inexactly* but *comprehensively*), see Rom. 6. 2, 20, infra 9. 21.

CHAP. VII. 15. *ἐν εἰρήνῃ*] See Gal. 1. 6, 1 Th. 4. 7. In all three the sense of "into" suits best: which ἢ constantly conveys. It is a Hebrew idiom literally rendered by a wrong preposition.

CHAP. VIII. 11. *ἐπὶ*] = *לְ* "on account of," "leaning upon," "relying upon." Cap. 9. 10.

CHAP. X. 3. *πνευματικὸν*] "supernatural." 15. 44, Gal. 4. 29. The manna was not in any sense *spiritual* food, nor the water out of the rock that followed them, *spiritual* drink: but both miraculous and *supernatural*. *Πνεῦμα* constantly means "the supernatural" as contrasted with *σάρξ* "the natural."

11. *τὰ τέλη τῶν αἰ.*] "Upon whom the extremities of the two dispensations, the ante-Christian and Christian æras of the world, have come," in whom have met together the end of the one and the beginning of the other. Heb. 9. 26.

18. The Jews were *'Ισραὴλ κατὰ σάρκα*: the Christians *'Ισρ. κατ' ἐπαγγελίαν*. S. Paul appeals both to the Jewish and Christian in-

CHAPTER XI.

NON-C. 4. κατὰ κεφ. ἔχ. 18. μέρος τι. 30. ικανοί. 34. ὡς ἀν ἐλθω.

CHAPTER XII.

NON-C. 2. ὡς ἀν ἥγεσθε. 13. ἐποτίσθημεν. 22. Order of words. 27. ἐκ μέρους. 29. μὴ interrogative.

CHAPTER XIII.

NON-C. 2. εἰδῶ. 3. ψωμίσω. 8. εἴτε. 12. ἄρτι. 13. μεῖζων.

stinctive belief of what was implied by participation in sacrifices offered to God.

32. See R. 3. 9, John 7. 35.

CHAP. XI. 7. δόξα] V. A. for **הַנִּמְתָּה** “likeness”: Ps. 17. 15, N. 12. 8. Never so found in good Greek.

20. οὐκ ἔστι...φαγεῖν] “There is no eating the *Lord's supper*”: *Kvp.* contrasted with *ἰδον*: they met together to eat *not* the feast of the Lord, in the way instituted by Him, but their own meal.

22. καταιχύνετε] This verb is used by V. A. as = “humilio,” “tanquam pudendum rejicio,” “contumeliosè afficio”: Ps. 13. 7, Ruth 2. 15. So here “you treat the poor with disrespect,” “humiliate them.”

27. In V. A. ἔνοχός ἔστι = **לֹא בָּרֵךְ**, “he is guilty,” Lev. 20. 9. No instances in V. A. of genitive of *crime* are given in Trommius; only one in Apocrypha. 2 Macc. 13. 6, *ἱεροσυλίας ἔνοχος*. There seems to have been a generalisation from a particular, from murder to any other crime; “cædis reus” generalised gradually into “reus”: “there is blood on his hands,” **לֹא בָּרֵךְ**, coming at last to signify “there is guilt on him,” **ἔνοχός ἔστι**. **בָּרֵךְ נָלַע הַיְהוּן**, “and so there be blood upon thee,” came to mean “...guilt in the midst of thee”: V. A. *καὶ ἔσται ἐν σοὶ αἷματι ἔνοχος*, “some one guilty by reason of bloodshed,” originally. M. 5. 22, note, James 2. 10.

CHAP. XII. 7. **ἡ φανέρωσις**] “the illuminating insight,” “the power of elucidating divine mysteries and making them clear to others.”

10. γένη γλ.] V. A. 2 Chr. 16. 14, γένη μύρων.

CHAP. XIII. 6. ἀδικία] Contrasted with ἀληθεία: a very strong instance of *ἀδικός* = *ψευδής*, M. 11. 19, note, Luke 16. 9, infra 15. 34.

12. **ἐν αἰνίγματι...**] Numb. 12. 8, *στόμα κατὰ στόμα λαλήσω αὐτῷ* **ἐν εἰδει καὶ οὐ δι' αἰνιγμάτων**. V. A. of which passage Grimm says “observabatur apostolo,” and Alford “there is a reference to it.”

CHAPTER XIV.

NON-C. 2. λαλῶν γλώσσῃ. 5. ἐκτὸς εἰ μὴ: and subjunctive after εἰ. 7. ὅμως. 10. εἰ τύχοι *Past* with ἔστι *Present*.

CHAPTER XV.

HEBR. 15. κατὰ = **לְעַד**, R. 11. 2, note. 45. ἐγένετο εἰς. 52. ἐν τῇ ἑσχ. σάλπ. 54. κατεπ....εἰς νίκος.

NON-C. 6. ἐπάνω. 28. ἵνα ἥ...πᾶσιν. 30. πᾶσαν ἄραν. 31. τὴν ὑμετ. καύχ. my joy in you. 37. τῶν λοιπῶν. 47. χοϊκός. 49. ἐφορέσαμεν. 51. πάντες μὲν οὐ.

CHAPTER XVI.

HEBR. 6. πρὸς ὑ. παραμενῶ, 2 Th. 3. 10. 11. ἐν εἰρήνῃ.

NON-C. 1. λογίᾳ. 2. ὃ τι ἀν εὐοδ. 4. ἄξιον τοῦ κάμε π. 12. καὶ πάντως οὐκ ἦν θ. 18. ἀνέπαυσαν.

CHAP. XIV. 7. φθόγγοις] = “notes.”

16. εὐλογίᾳ] = εὐχαριστίᾳ. Note M. 26. 26.

37. πνευματικὸς] = inspired by H. Spirit. 12. 1.

CHAP. XV. 8. “To me, the abortion, so to speak.”

14. κήρυγμα] not “our preaching”: but the subject of it: “the Gospel preached by us.”

15. κατὰ τ. Θ.] “with respect to,” see Romans 11. 2.

34. δικαίως] For **תְּהִלָּתָךְ**, “truly,” “in earnest”: note M. 11. 19. This rendering of the adverb, justified by the usage of V. A. and N. T., seems in this passage to express the sense better, and is more grammatically correct than those generally suggested.

54. There seems to be a distinction here between φθαρτὸν and θνητὸν: the former comprehending all that were dead before the judgment day and turned already to corruption (vv. 50, 52), the latter those liable to death, but not yet dead.

58. ἐν Κυρίῳ] Confer Col. 3. 18, Ph. 1. 13, notes.

CHAP. XVI. 2. μίαν σαββ.] M. 28. 1, Mc. 16. 2, L. 24. 1, μία for πρώτη: Hebraism: Gen. 1. 5, 2. 11, ἡμέρα μία, the first day: τῷ ἐνὶ, the first river: V. A. literal rendering for **תְּהִלָּתָךְ**.

22. μαρὰν ἀθά] Syriac: “the great Lord is coming.” ὁ Κύριος ἔγγύς, Phil. 4. 6.

2 CORINTHIANS.

CHAPTER I.

HEBR. 2. Θεοῦ...Κυρίου, omission of article, Tit. 1. 3. 3. ὁ π. τῶν οἰ. 6. ἐν ὑ. 9. πεπ. ἐφ' ἔαυτ. M. 27. 43, infra 2. 3. 11. ἐκ π. πρ. 12. ἐν ἀπλ.... 18. πιστὸς ὁ Θ.

NON-C. 4. ἡς. 8. ἐβαρήθ. ἐξαπορ. 9. ὠμεν with perf. part. 13. ἀλλ' ἡ ἀ. 14. ἀπὸ μ. 15. δευτέραν. 20. ὅσαι ἐπ.

CHAP. I. 3. ὁ π. τῶν οἰ.] Hebr. use of genitive for adjective. For παρακλ. see J. 14. 16, note.

5. εἰς ἡμᾶς] Vulg. "in nobis." The frequent use of εἰς in V. A. for ἄπ. apud, or ἐν in and into, may allowably be suggested in explanation of its occurrence in N. T. in such passages as this, where the sense of apud or in, is required. J. 1. 18.

9. πεποιθ....ἐφ' ἔαυτοῖς] Mc. 1. 15, note. Infra 2. 3, ἐπὶ has acc. εἰς ὃν ἡλπίκ., next verse, is an example of almost parallel usage; see 1 Tim. 5. 5, for our E. V. rendering "trust."

15. ταύτη τῇ π.] dative of cause: "because of this persuasion." Infra 24, 2. 12.

18. πιστὸς ὁ Θ. ὅτι] A form of adjuration, purely Hebraic, and corresponding to יְהִי הַנֶּחָתָה, 2 Sam. 2. 27, V. A. ζῆ Κύριος ὅτι, "as surely as God liveth"; "as God is true, verily our word...". Is it not possible that here, and in other similar passages, ὅτι answering to יְהִי, may have the force of asseveration which יְהִי has, "surely, verily"? See note, M. 7. 23.

20. "How many soever be the promises of God," He will assuredly fulfil them in and through Christ": lit. "in Him is the ναῦ, and in Him the ἀμῆν": the recognition and the fulfilment.

21. ὁ βεβ. ἡμ....εἰς Χρ.] It is hard to translate εἰς adequately here: "for" seems perhaps best.

23. "It was from the wish to spare you, that I never came again."

CHAPTER II.

HEBR. 2. *καὶ τις ἐ.* and *ἐξ ἐμοῦ*, 1 Cor. 1. 30. 3. *πεπ. ἐπὶ π. νύμᾶς.* 4. *διὰ π. δ.* 10. *ἐν πρ. Χρ.* 12. 14. 17. *ἐν Κ. and ἐν Χρ.* 14. *τὴν ὁσμὴν.*

NON-C. 1. *ἔκρινα ἐμαυτῷ.* 5. *ἀπὸ μ.* 7. *καταποθῆ.* 11. *πλεονεκτ.*

CHAPTER III.

HEBR. 5. *ἀφ' ἑαυτῶν.* 7. *ἡ διακονία τοῦ θ.*

CHAP. II. 2. *ἐξ ἐμοῦ]* *ἐξ* = *ὑπό*, which has both meanings, but is generally rendered by *ἐκ* or *ἀπό* in V. A., rather than by *ὑπό*. Infra 3. 18, 7. 9, 13. 4, note : 1 Cor. 1. 30.

4. *διὰ π. δ.]* “out of the midst of”: R. 2. 27, note : 2 Tim. 2. 2.

10. *ἐν προσώπῳ Χ.]* (a), 4. 6 (b), 5. 12 (c), the only instances, apparently, in N. T. of *ἐν πρ.* And I can only find one (Pr. 8. 30) in V. A. (for *ἵνεται*) amid the innumerable examples of *πρὸ*, *ἀπό*, *κατὰ* with *πρόσωπον*. And in each of the three instances, the meaning is distinctly different (Grimm *sub voce*): (a) *in conspectu Christi*: i.e. approbante Christo. (b) *in facie*, i.e. *in persona Christi*. (c) *in externā specie*: compare 1 Sam. 16. 7, *ἄνθρωπος ὄψεται εἰς πρόσωπον*, *οὐ δὲ Θεὸς εἰς καρδίαν*.

12. *ἐν Κ.]* May not the force of *ἐν here*, and in verses 14 and 17, be simply “*by*,” “*by the help of*,” derived, of course, from the common use of *ἐν*? This meaning seems the most natural and the best, for *ἐν Κυρίῳ*, in many passages of G. T.: e.g. 1 Cor. 7. 22, 15. 31, 58, Gal. 5. 10, Eph. 6. 10, Ph. 4. 2, *τῷ μὴ εὐρέν*. Supra 1. 15.

17. *καπηλ.]* “adulterate, dilute, water down.”

CHAP. III. In this chapter we have a very remarkable instance of a well-known peculiarity of S. Paul’s writings: that is to say, his tendency to be carried away abruptly from the subject he is discussing to another, very slightly, if at all connected with it, by a fresh train of ideas arising out of expressions employed by him in relation to the matter immediately before him. The mention of the *ἐπιστολὴ ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι Θ. ζῶντος, οὐκ ἐν πλαξὶ λιθίναις ἀλλ’ ἐν πλ. καρδίᾳ*, seems to have reminded him irresistibly of the parallel distinction between the characteristics of the Law and the Gospel; and he avails himself at once of the opportunity of illustrating the latter contrast by the images suggested by his description of the former. And consequently, the force and meaning of the words and ideas borrowed and transferred, must be modified by the consideration that they are used by way of *illustration*, and *not of dogmatic definition*.

NON-C. 1. συνιστ. and συστατικῶν. 3. διακονηθ. 14. μὴ
for οὐ. 18. ἀπὸ δ. εἰς δ.

We must be cautious also not to be misled by our familiarity with the English Version, or by the distinction between *the letter* and *the spirit* of a command, or document, in *our* ordinary phraseology. As S. Paul sums up and concludes his argument by ὁ δὲ Κύριος τὸ πνεῦμα ἔστι (17), it is hard to imagine that the word *πνεῦμα*, in any part of that argument, means anything but τὸ πνεῦμα Κυρίου (17). The παλαιά διαθήκη ἐντετυπωμένη ἐν λίθοις, ἐν πλαξὶ λιθίναις, introductory, transitory, given only for a time,—καταργούμένη, not μένοντα,—was essentially, in Hebraic phrase, γράμματος (6): and Moses the original διάκονος of it, its administrator and expounder, as he was the channel of its communication to Israel. The κανὴ διαθήκη, ἐντετυπωμένη ἐν πλαξὶ καρδίας σαρκίναις,—final, abiding, given once for all, μένοντα,—was, essentially, πνεύματος, the gift and work and dispensation of the Holy Spirit; and Jesus Christ the original διάκονος of it (R. 15. 8), its promulgator and expounder to Jews and Gentiles alike: hence, in this passage, διακονία seems almost to be used as equivalent to διαθήκη. For clearly, in 7 and 8, the contrast lies, not between θανάτον and πνεύματος, but between ἐν γράμμασιν and τοῦ πνεύματος (as in 6): and so ἡ διακ. τοῦ πν. is set against ἡ διακ. ἐν γρ. ἐντετ. ἐν λίθοις, i.e. ἡ παλαιὰ διαθήκη. The condemnation and the death (9 and 7), as the *justification* (δικαιοσύνη) and the *life through the Spirit*, were the issues, not of the διακονία in its strict sense, but of the διαθήκη. The words τὸ δεδοξασμένον (10) and τὸ καταργούμενον and τὸ μένον (11) seem to refer quite as naturally to the *covenant*, as to the promulgation and administration of it. And if we attach any weight to the tenses employed, ἐγενήθη (7) more accurately describes a single action,—the original enactment of the covenant,—than its continuous and frequently repeated promulgation. Its *first publication* ἐγενήθη ἐν δόξῃ, the traces of which were left on the face of Moses so overpoweringly, ὥστε μὴ δύνασθαι ἀτενίσαι.... It is important also to remember that, in V. A., ἐλπίζω is constantly used for πεπάθη, confido (1 Tim. 5. 5, note), and ἐλπίς for πεποίθησις, as here in (12) which is but a resumption and restatement of (4). It was not merely *hope*, but *conviction*, that the *hearts* of those to whom he was writing, were soft and open to the influences of God's Holy Spirit, that encouraged S. Paul "to use great plainness of speech," and "to declare to them the whole counsel of God," with no veil drawn between him and them.

13. πρὸς τὸ μὴ ἀτενίσαι] Ought we to translate this,—with E. V.

CHAPTER IV.

HEBR. 3. ἐν τοῖς ἀ. 16. ὁ ἔξω ἄνθρ.

NON-C. 2. μὴ πρὸς π. συνείδ. ἀνθρ. 6. εἰπὼν...λάμψαι.
8. ἐν παντὶ. 16. ἡμέρᾳ κ. ἡ. 17. καθ' ὑπερβ. εἰς ὑ.

and most commentators,—“that they *could* not,” or “that they *should* not,” as if describing *the result* or *the object* of Moses putting on the veil? May we not rather take it as referring to the *fact* mentioned in 7, and supply from thence δύνασθαι, and render “out of regard to the fact that they could not?” Surely Moses put on the veil *because* the people were afraid (Ex. 34. 30) to look stedfastly on him, and not *in order that they might not*. And so, doubtless, ἀλλ’ ἐπωρώθη ought to be connected with ἀτενίσαι; and in strict grammar we should expect πωρωθῆναι, governed also by πρὸς, “out of regard to the fact that they could not look stedfastly,...but that the thoughts of their hearts were blinded”; “had a film over them.” πῶρος = callositas = the film or curtain that drops over the eye from disease, and *blinds* by *hardening* it,—is an apt and forcible emblem of the wilful *hardness of heart* which *blinded* the Jews to the true meaning of the prophecies: the κάλυμμα which they interposed between themselves and the truth, typified by the veil which hid the face of Moses: and which remained even to the time when the Apostle wrote, μὴ ἀνακ., “unless it were rolled back and taken away,” as in the case of every one who turned to the Lord (*ἥνικα ἀν ἐπιστρ.*); for *then* it was done away with and abolished in and by Christ: ὅτι ἐν Χρ. κατ.

We should observe also in this wonderful passage the strongly marked and pointed antithesis of the contrasted categories.

παλαιὰ διαθήκη	κανὴ διαθήκη
γράμματος	πνεύματος
κατάκρισις	δικαιοσύνη
θάνατος	ζωή
τὸ καταργαύμενον	τὸ μένον
πώρωσις	παρρησία
κάλυμμα	ἀνακεκαλυμμένον πρόσωπον
δουλεία (Gal. 5. 1)	ἐλευθερία

CHAP. IV. 2. τὰ κρ. τῆς αἰσχ.] “All secret-ways of unseemliness,” Hebraic for “all unbecoming disguises,” “all degrading equivocations and false pretences.”

3. “But if, after all, our Gospel *be* (*καὶ*) veiled”: still keeping up the metaphor of the last chapter: verses 14, 15.

CHAPTER V.

HEBR. 1. οἰκοδ. ἐκ Θ. 7. περιπατοῦμεν, Gal. 5. 25, Mc. 7. 5,
notes. 12. ἐν προσώπῳ.

NON-C. 7. εἰδους in sense of *sight*, and not of *the thing seen*.

SEPT. 10. ἔμπροσθεν for “in front of.”

CHAPTER VI.

HEBR. 16. ὅτι, M. 7. 23, note. 18. ἔσομαι εἰς, M. 2. 6, note.

NON-C. 2. καιρῷ δ. without preposition. 3. μηδ. ἐν μ. for
οὐδ. ἐν οὐδ.: and 10. 4. ἐν παντὶ: and 7. 16.

SEPT. 1. εἰς κενὸν, R. 12. 3, note. Gal. 2. 2; Isaiah 29. 8.

8. ἐν παντὶ] This form is only used by S. Paul, of all the Sacred Writers, and is not found in V. A. I doubt whether it has Classical Authority.

10. νέκρωσις] = “mortification”: ἡ ν. τοῦ Ἰ. = “the mortification inculcated by Christ, exemplified in Christ”; ἡ ζωὴ τοῦ Ἰ. = “the life imparted by Jesus.”

CHAP. V. 1. ἡ ἐ. ἡ. οἰκία τοῦ σκ.] Hebraic. “Our tent-house upon earth,” metaphorically for “our body,” “domus in quā animus habitat his in terris, velut in tentorio, quod mortis tempore detendetur.” Grimm. Sap. 9. 15, βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφρόντιδα. οἰκοδ. ἐκ Θ. “eius Deus auctor est.”

8. εὐδοκέω] constantly used by V. A. for עָזַח=gaudeo, volo.

10. “The reward won by and through the body, corresponding to”; πρὸς.

13. Θεῷ...νόμῳ] dative of person. R. 6. 2, 1 Pet. 2. 24.

CHAP. VI. 3. μωμ.] מִוּם = labes, macula, corporis vitium (Lev. 21. 23, Deut. 15. 17), in V. A. passim, μῶμος = dedecus, vituperium; unde μωμάομαι: vitupero, culpo.” Grimm,

11. πεπλάτυνται] “swells with emotion,” “expands and opens”: Ps. 119. 32, בְּנֵי תְּרִचֵב לְפִי, ὅταν ἐπλάτυνας τὴν καρδίαν μου. Is. 60. 5 the same words רְחֵב לְבָבֶךָ, otherwise rendered in V. A. “Thou shalt see and be confused, and thy heart shall fear and swell with emotion.” E. V. “Thou shalt see and flow together and thy heart...be enlarged.”

12. σπλάγχνοις] = affections, feelings: Hebraic idiom; occurring constantly in O. T. Gen. 43. 30, Jer. 31. 20, Cant. 5. 4. In N. T. found less frequently: L. 1. 78, Acts 1. 18, 1 J. 3. 17, Ph. 1. 8, Col. 3. 12. The bowels were considered by the Jews to be the seat of the affections, as the heart by us.

CHAPTER VII.

HEBR. 6. 8. 14. *ἐν*. 9. *ἐκ* for *ὑπὸ*, as = יְמִין. Similarly: infra 13. *ἀπὸ*. 15. *μετὰ φίβου*, M. 24. 31, note.

NON-C. 2. *χωρήσατε*. *ἐπλεονεκτ.* 5. 11. 16. *ἐν παντὶ*: and the participle *θλ.* 11. *ἀλλὰ* = immo. 11. *ἄγνοὺς*. 13. *ἀνα πέπαυται*. 16. *θαρρῶ ἐν* *ὑ̄*.

CHAPTER VIII.

HEBR. 24. *εἰς πρόσωπον* = יָפֵל.

NON-C. 2. *κατὰ βάθους*. 12. *ἐὰν*. 16. *διδόντι...ἐν*, M. 28. 19, note.

CHAPTER IX.

HEBR. 5. 6. *εὐλογία*.

NON-C. 11. *ἀπλότητα* = liberality: supra 8. 2.

SEPT. 9. *εἰς τὸν αἰώνα*. Notes Mc. 3. 29 and 1 Th. 4. 15.

CHAP. VII. 4. *παράκλησις*] See note J. 14. 16 for this, and infra vv. 6, 7.

CHAP. VIII. 5. *διὰ θελήμ. Θ.*] A strong instance of the omission of the article, inexplicable by any ordinary rules of Greek construction: and apparently to be referred to the frequent and palpable irregularity as to the use of the definite article in Hebrew.

7. *τὴν ἐξ ὑ. ἐν γῆμῖν ἀ.*] For the anomalous expression *ἡ ἐν γῆμῖν αγ.* see 1 J. 4. 16.

19. *συνέκδ. γῆ. σὸν τὴν χ.*] A most curious construction: literally and grammatically implying that the *χάρις* was a companion of S. Paul and his colleague.

CHAP. IX. 4. *ὑπόστασις*] Heb. 3. 14, 11. 1. V. A. for הַלְּבָנָה, Ps. 39. 8, and הַנְּזֶה, Ruth 1. 12 = “confidence, hope, expectation.” Infra 11. 17.

5. *εὐλογία*] V. A. for בְּרִכָּה, one common meaning of which is *donum*, a gift. Prov. 11. 25, “בְּשַׁפֵּעַ, a liberal soul.” 1 Sam. 25. 27, *τὴν εὐλογίαν ταύτην*, “בְּזַה. In verse 6 *ἐπ’ εὐλ.* = “with liberal intent,” “in a liberal spirit,” “bountifully.”

10. *γεννήματα*] M. 26. 29, note.

12. “Is not only enough to satisfy to the full the needs of the brethren, but runs over in praise to God.”

13. *ἡ ὑποταγὴ τῆς ὁμ.*] “Your unanimous obedience,” Hebraic genitive.

CHAPTER X.

HEBR. 2. κατὰ σάρκα π. 10. ἡ παρ. τοῦ σώμ.

NON-C. 1. π. ν. διὰ τῆς... 2. τινας τοὺς... 13. 15. τὰ ἄμετρα.

CHAPTER XI.

HEBR. 14. ἄγγ. φωτός.

NON-C. 1. 19. ἀνέχεσθαι, with gen. 6. ἰδιώτης and ἐν. π. 8. ὁψώνιον, and τὴν ν. διακ.= “service towards you,” and not “from you.” 20. εἰς πρόσ. 23. ὑπὲρ.

CHAP. X. 4. δυνατὰ τῷ Θ.] A literal rendering of an Hebrew idiom (see note, Acts 7. 20). Jonah 3. 3 is, so far as I know, the only instance of this use of τῷ after an adjective, which Grimm explains as = “Deo judice.” It is probably equivalent to אֶל, 2 Kings 5. 1, Gen. 10. 9. The idiom ἡ ὑπακοὴ τοῦ Χρ. is found also R. 1. 5, 1 P. 1. 22.

7. τὰ κατὰ πρ. βλ.] “You look at the things before your eyes,” “judge only by what you see”: as in verse 1, “I, who when amongst you am outwardly,” “to the eye” (as my detractors say) “insignificant, but full of boldness towards you in my absence”: infra verse 10.

8. For omission of article here and infra 17, 18, see ch. 8. 5, note.

13. The μεμιλτωμένον γράμμα, which marked bounds, was a κανών. Εἰς τὰ ἄμετρα here, and v. 15, may possibly be used in the Classical sense of the word, as Grimm takes it, to mean “extravagantly, immoderately”: or in a special, non-classical sense, as most Translators and our E. V. have rendered it, “beyond, outside” our measure; as seems to suit the context best. For the adverbial form, εἰς τὰ ᾧ, see R. 12. 3, note.

CHAP. XI. 2. ἡρμοσάμην ὑμᾶς] “I have got-you-to-be-betrothed,” “have caused you to be...”

10. ἔστιν ἀλ. Χρ. ἐν ἐμοὶ] A very strange form of expression, irreducible to Greek idiom.

ἡ κ. αὐ. οὐ. φρ.] “Huic gloriationi non præcludetur via”: “nemo me impediet quominus hâc re glorier”: Grimm. “This boasting shall not be barred against me.”

14. ἄγγελον φωτός] The identity of this Hebrew idiom, gen. of noun for adjective, with our own, “an angel of light” = “a bright, glorious, angel,” makes the phrase seem quite natural to us; and we forget that it is not a Greek form at all: only a literal rendering of a Hebrew form.

SEPT. 28. ἐπισύστ...“quidianæ perturbationes”: Numb. 26. 9, compare. 31. εἰς τοὺς αἰώνας.

CHAPTER XII.

HEBR. 12. ἐν π. ύπ.... 18. περιεπ.

NON-C. 5. 9. καυχ. ἐν ταῖς... 17. Construction of whole verse. 18. ἐπλεονέκτ.

SEPT. 10. εὐδοκῶ ἐν. Note, M. 3. 17.

16. ἄφρων and ἄφροσίνη] in this passage, and infra 12. 6, 11, seem almost equivalent to “vain,” and “vanity”: “let no man think me vain” because of my boasting.

25. πεποίκα] This use of *poleū* with nouns of *time* is seldom found in Classical Authors, and not often in V. A., or Apocrypha. Job 10. 7, Ecclesiastes 10. 7, it is the literal rendering of נָשַׁׁע in same sense. In Vulgate this verse stands “nocte et die...fui,” which, if accurately interpreted, has a widely different meaning.

CHAP. XII. 2. ἐν Χρ.] See notes Eph. 6. 21, Ph. 1. 13, Col. 3. 18.

7. τῇ σαρκὶ] Not *in*, but *for*: “a sharp corrective for my human pride.” ἄγγελος in V. A. is used always for נָשֵׁע, as if it meant only “messenger”: whereas in Hag. 1. 13, and Mal. 3. 1, 2. 7, “prophet,” or “minister,” would express its true sense more closely: in accordance with its derivation from the same root, נָשֵׁע, as מְנָשֵׁע, the leading idea of which is “ministerium,” “opus alieui delegatum.” We lose sight of this, if we always render ἄγγελος in N. T. (when it clearly does not mean *angel*) by *messenger*: as generally in our E. V. Here, for instance, “minister,” or “agent,” is a more appropriate and correct translation. For bodily sufferings, as connected with the *agency* of Satan, see Job 2. 7, L. 13. 16.

18. This absolute sense of περιπατέω, as = “to live,” is distinctly Hebraic: Mc. 7. 5, note, and supra 5. 7. Observe strange use of dative τῷ ᾧ πν., and τοῖς ᾧ ἵψ.: a sort of “dative of the manner,” so seldom, in its most natural instances (of which this is certainly not one), found in N. T.

20. εὑρεθῶ νῦν] we translate at once, by intuition as it were, or by recollection of the familiar Eng. Version, “*by you*.” Do we consider how rare such a construction is in any Greek Authors? How inexplicable in S. Paul? who omits the preposition here, when absolutely necessary for the Greek idiom: as he inserts it elsewhere, when utterly

CHAPTER XIII.

HEBR. 1. πᾶν ῥῆμα. 12. ἐν ἀγ. φ.

NON-C. 2. εἰς τὸ πάλιν. 10. ἀποτ. χρήσ.

against the same: with a persistent irregularity, as it were: using it when not wanted, leaving it out when wanted: from old associations, apparently, Hebraic or Alexandrine.

CHAP. XIII. 1. ἐπὶ στόματος] Notes M. 28. 14 and Mc. 8. 4.

4. The use of ἐξ in this sense, implying *the cause*, (three times in this verse) ("through" and "by," E. V., *ex* in Vulg.,) is due most probably to the Septuagint renderings of יְלֹוּ, when, as so often, it carries this meaning. Supra 2. 2, 7. 9.

GALATIANS.

CHAPTER I.

HEBR. 6. $\dot{\epsilon}\nu\chi$. X. 16. $\dot{\epsilon}\nu\dot{\epsilon}\muo\dot{\iota}$. 18. $\pi\rho\dot{\sigma}s\dot{a}\dot{\nu}$.

NON-C. 4. $\tau o\dot{\nu}\dot{\epsilon}\nu.\dot{a}\dot{\iota}.\pi.$ 18. $\dot{a}\dot{\nu}...i\sigma\tau.$ 22. $\eta\mu\eta\eta\dot{a}\dot{\gamma}\nu.\tau.\pi.$

CHAPTER II.

HEBR. 16. $\dot{\epsilon}\xi\dot{\epsilon}.\nu.,\dot{\epsilon}\kappa\pi.$ and $o\dot{\nu}\delta i\kappa.\pi.\sigma.$

NON-C. 2. $\kappa\alpha\tau' \dot{i}\dot{\delta}... \ddot{\epsilon}\ddot{\delta}\rho\alpha\mu\eta\eta.$ 5. $\pi\rho\dot{\sigma}s\ddot{\omega}\rho\alpha\eta.$

CHAPTER III.

HEBR. 6. $\dot{\epsilon}\dot{\lambda}\dot{o}\dot{\gamma}.$ $a\dot{\nu}.$ $e\dot{i}\dot{s}\delta.$ 17. $e\dot{i}\dot{s}$ X. 19. $\delta i' \dot{a}\dot{\gamma}\gamma.$ R. 2. 27,
and $\dot{\epsilon}\nu\chi.$

NON-C. 19. $\dot{a}\dot{\chi}\rho\eta\dot{s}o\dot{\nu}\dot{\epsilon}.$ 23. $\dot{\nu}\pi\dot{\nu}\dot{\delta}$ with acc.

SEPT. 10. $\tau o\dot{\nu}\pi.=\dot{\eta},$ M. 2. 6, note.

CHAP. I. 6. $\kappa\alpha\dot{\lambda}\dot{\epsilon}\sigma\alpha\eta\eta\dot{\sigma}$ $\dot{\epsilon}\nu\chi.]$ See notes at 1 Cor. 7. 15, and 1 Th. 4. 7.

9. $\kappa\dot{\alpha}\dot{\lambda}\dot{\rho}\dot{\tau}\dot{\iota}]$ Most probably Hebraic; from similar use of $\dot{\eta}.$

16. $\dot{\epsilon}\nu\dot{\epsilon}\muo\dot{\iota}]$ by me: by my ministry.

CHAP. II. 16. $\dot{\epsilon}\xi\dot{\epsilon}\dot{\rho}\gamma\omega\eta$ and $\dot{\delta}\dot{\alpha}\dot{\lambda}\pi\dot{\iota}\sigma\tau\eta\omega\eta$ are clearly not correspondent terms: there must be a special distinct meaning for each preposition. Is it not possibly the same use of $\dot{\delta}\dot{\alpha}\dot{\lambda}$ as in 2 Cor. 2. 4, “out of the midst of,” “combined with”? $\pi\dot{\iota}\sigma\tau\eta\chi\rho,$ can this be “faith in Christ”? see R. 3. 22. How can we, by any principles of language, get this meaning out of the phrase? I cannot but think the interpretation, so much reprobated by Grimm, deserves careful consideration: “fides, quæ auctore, approbante, jubente Christo, habetur Deo”: the same force of the genitive as in $\dot{\delta}\dot{\iota}\kappa\alpha\dot{\iota}\sigma\eta\eta\dot{\theta}\dot{\epsilon}\dot{\sigma}\dot{\nu}\dot{\eta}$ “Christ’s faith,” i.e. “the faith He prescribes and exacts.”

CHAP. III. 6. $\dot{\epsilon}\dot{\lambda}\dot{o}\dot{\gamma}.$ $e\dot{i}\dot{s}\delta.]$ There is no $\dot{\eta}$ in Gen. 15. 3, quoted here: but the form with $e\dot{i}\dot{s}$ in similar cases was so habitual to the Authors of V. A. that they introduced it here.

CHAPTER IV.

HEBR. 6. ἀββᾶ ὁ π. 18. πρὸς ὑ. 20. ἐν ὑ. 27. οὐ τ.
nom. for voc.

NON-C. 11. μήπως κ. 16. ὅστε. 20. ἄρτι. 24. ἄτινα.

9. οἱ ἐκ. π.] M. 5. 37, note. “The *faith* people”: “all true believers”: אַמְנִינָה בֵּין.

19. διατ. δι’ ἀγγ.] “out of the midst of,” “in the presence of.”

23. τὴν μ. π. ἀποκ.] Irregular syntax, very common in Hebrew: see 2 Sam. 13. 16, and the V. A. rendering: a specimen of strange mistakes. Eph. 2. 3, M. 25. 34, note.

CHAP. IV. 13. δι’ ἀσθένειαν] The accusative here inexplicable, on any principles of grammar. Ellicott translates literally, “because of,” “on account of”: but this is utterly unsatisfactory. Let us rather admit, at once, that it is an instance of *bad grammar*: acc. for gen., and make it equivalent to ἐπίθετο, R. 2. 27. “Under the influence of,” “out of.” 3. 19. What particular ἀσθένεια? Does not the allusion to ὀφθαλμῶν (15) suggest weakness or disease of the eyes? The result probably of his stroke of blindness at his conversion: which would account for his seldom writing by his own hand: and agrees with many things said about his bodily infirmity. τὸν πειρασμόν μου, “my trial,” as he calls it (14).

20. ἄρτι] Apparently never used in V. A.

24. ἀλληγορούμενα] not “an allegory”: but “capable of being allegorised”: as the Niphal in Hebrew. Make a συστοιχία: and take Agar and Sara, the slave and the free-woman, as allegorical representatives of the bondage of the Mosaic, and the liberty of the Christian, dispensation: under two categories:

1st. κατὰ σάρκα. Agar. Ishmael. Lex in Sina. Jerusalem terrestris. Judæi. Servitus.

2nd. κατ’ ἐπαγγελίαν. Sara. Isaac. Evangelium. Jerusalem cælestis. Christiani. Libertas.

27. οὐ τ....οὐκ ὡ.] Literally quoted from V. A., showing the ungrammatical use of οὐ for μὴ in such expressions, common to V. A. as to N. T.

29. ὁ κατὰ σάρκα...τὸν κ. πνεῦμα] “He whose birth was natural ...him whose birth was supernatural.” 1 Cor. 10. 3, 15. 44.

31. ἄρα] Not “so then,” as a deduction from the preceding argument; but as expressing antecedent conclusions. “Surely you cannot

CHAPTER V.

HEBR. 16. πν. περιπ.

NON-C. 6. τι. 9. μικρὰ ζ. 12. ὅφ. κ. ἀποκ. 21. β. Θ., no article.

CHAPTER VI.

HEBR. 1. ἐν τ. π. 12. ὅσοι θ. εὐπροσ.

wish to stand in the first category: to go back to Judaising bondage. Surely we, Christians, 'Ισαὰκ τέκνα κατ' ἐπαγγελίας, are not children of the bondwoman, but of the free: surely we shall not consent to disinherit ourselves."

CHAP. V. 1. τῇ ἐλευθερίᾳ] Infra 13. James 1. 25, νόμον τέλειον, τὸν τῆς ἡλ. "the Gospel, the law" (i.e. dispensation, covenant, enactment) "of freedom : Judaism.....of bondage."

17. Our translation in E. V. is undoubtedly wrong, as contradicting S. Paul's previous line of argument, full of encouragement and promise: whereas E. V. suggests helplessness and despair, "so that ye cannot do the things that ye would." S. Paul teaches that by the help of God men may master the evil tendencies of their nature (16). And then goes on (17) "For the flesh," i.e. human nature, "is ever struggling against the Spirit: but (on the other hand) so is the Spirit against the flesh: and these are set one against the other" (i.e. God has given us the help of His Holy Spirit as a counterpoise against the carnal tendency) "to enable you to avoid doing whatever your lusts desire," "for the very purpose that you need not do whatever you have a mind to." ἵνα μή, "in order that you may not," "to the end you should not": much closer to the true meaning than, "so that you can not." The Vulgate gives correctly, "Caro enim concupiscit adversus Spiritum: Spiritus autem adversus carnem: hæc enim sibi invicem adversantur: ut non quæcumque vultis ea faciatis."

25. We have πνεύματι in this Chapter, with περιπατέω (16), ζῷ, ἄγομαι (18), and στοιχέω: according to the common Hebrew idiom of "walk" for "life." "If we are for living a spiritual life," (as doubtless we are: there is no uncertainty implied by εἰ,) "let us also maintain a spiritual walk." A bold use of dative: representing the Holy Spirit as the regulating cause.

CHAP. VI. 1. ἐν τ. π.] It is remarkable how seldom S. Paul uses, in this Epistle, this form (ἐν with dative) to express cause, manner or instrument. οἱ πν., i.e. οἱ Πνεύματι ζῶντες, περιπάτ., supra 5. 16, 25.

NON-C. 3. 9. *μηδὲν*. 7. ὁ ἐὰν σπ. 12. τῷ στ....διώκωνται.
16. κανένι...στ.

2. "Enter into the temptations, try and realise the trials, of others": do not make the weight of their shame heavier.

3. δοκέω = cogito in N. T. Note, M. 3. 9, Phil. 3. 4. Also in V. A. Gen. 38. 15, ἔδοξεν αὐτὴν εἶναι πόρνην *הָבָשָׂת*. Prov. 27. 14.

5. Future, expressing what is *likely* to happen: "every one will, in all probability, have to bear."

10. οἰκείους τῆς π.] "Brethren in the faith," "faith-kindred." V. A. use οἰκεῖτος τοῦ σπέρματος for "consanguineus." Is. 58. 7 *רַבְצָרֶךָ*, ἀπὸ τῶν οἴκ. τοῦ σπ. "blood relations." Numbers 27. 11, *שָׁאָרֶךְ קָרְבָּן*, "his nearest relation," τῷ οἰκείῳ τῷ ἔγγιστα.

12. τῷ σταύρῳ] Dat. of "cause": a forced expression: like those above, Cap. 5. 16, 18, 25. For striking examples of this dative see 1 Th. 3. 3, Eph. 5. 18.

EPHESIANS.

CHAPTER I.

HEBR. 3. ἐν π. εὐλ. 7. τὸν πλ. τ. χ. α. 12. εἰναὶ...εἰς ἐπ.
13. τὸν λ. τῆς ἀλ. and τῷ Πν. τῆς ἐπ. 14. ἀπολ. τῆς π. 15.
πίστιν ἐν... 20. ἐν δεξιᾷ α. 22. αὐτὸν ἔδωκε.

CHAPTER II.

HEBR. 2. περιεπ. κ. τ. αἰῶνα and νιόῖς τ. ἀ. 3. τῆς σαρκὸς
and τέκνα ὄργ. 6. ἐν Χ. 11. ἔθνη ἐν σ. 15. κτίσῃ εἰς ἔνα.
21. 22. Whole verse.

NON-C. 4. πλούσ. ἐν ἐ.

CHAPTER III.

HEBR. 11. πρόθ. τῶν αἰ. 13. ἐν ταῖς θλ. μον. 16. τὸν πλ.
τῆς δ. α. and εἰς τὸν ἔ. ἀ.

CHAP. I. 13. τῷ Πν. τῆς ἐπ.] Acts 1. 4.

14. ἀπολ. τῆς περιποήσεως] “The redemption of the purchasing”: i.e. “the redemption which Christ has secured for us at the cost of his own blood”; E. V. translation would require περιποήματος. But see 1 Pet. 2. 9. ἀπολύτρωσις = “payment in full.” “The Holy Spirit, which is the earnest of our inheritance, for (*εἰς*) the payment in full of every promise” at the great day (*ἡμ. ἀπολ. 4. 30*) when the Sons of God shall enter into their full inheritance. I doubt if *εἰς* can mean “until.” But see 1 Th. 4. 15, 2 Tim. 1. 12.

CHAP. II. 3. τέκνα φ. ὁ.] Gal. 3. 23.

15. κτίσῃ εἰς ἔ. κ. ἀ.] *εἰς* literal rendering of *ἵ*, as Gen. 2. 22, ὡκοδόμησεν τὴν πλεύραν εἰς γυναῖκα.

20. ἀκρογωνιάον] See M. 21. 42, note. “The head stone of the corner,” i.e. “key stone or crown of the pointed arch”; *γώνη* = angle. Infra 4. 16, note.

CHAPTER IV.

HEBR. 3. 14. 30. ἐν. 13. εἰς μ. ἡλ. τοῦ πλ. 17. ἐν K.
 22. τὰς ἐ. τῆς ἀπ. 24. ὁσιότ. τῆς ἀλ. 29. πᾶς λ....μὴ. 32.
 ἐν Xρ.

NON-C. 18. διὰ with acc. ἐσκ. τῇ δ. dat. of part, and infra 23.

CHAPTER V.

HEBR. 5. πᾶς π....οὐκ. 1 J. 2. 21. 8. τέκνα φ. 14. ὁ καθ.
 nom. for voc. and 22. 25. 18. ἐν πν. 26. 31. ἔσονται εἰς.

CHAP. IV. 8. Neither an exact quotation from V. A., nor a literal rendering of the Hebrew: in which it is *not* “gave,” but “received” gifts, מִלְחָמָה, “in the form or nature of man,” “as man.” Our incarnate Lord, ascending in His human body, received gifts for His people.

9. τὰ κατώτερα μ. τῆς γῆς] “the lower region,” namely, “that of Earth.”

12. πρὸς τ. κ. τῶν ἀ. εἰς] Mark force and relation of the prepositions. The *eis* depends on καταρτισμόν. “With a view to the perfecting” (the full equipment and supply) “of the Saints for...,” “ut Christiani indies perfections et aptiores reddantur ad opera ministerii, ad ædificationem Ecclesiæ.” “Till we all arrive at unity in the faith and knowledge of the Son of God,—at the maturity of our powers,—at the standard of full-age in Christ”: “full Christian growth.” τοῦ πληρο. Hebr. gen. of qualification. ἵνα μηκ. ὥμεν νήπιοι, ἀλλ’ ἄνδρες τέλειοι.

14. ἐν π. πρὸς τὴν μεθ. τῆς πλ.] “by their subtle-practices for waylaying and misleading”: μεθοδεία “nomen neque in V. A., neque apud profanos obvium,” Grimm.

16. συναρμ. καὶ συμβιβαξ.] These verbs express the exact effect of the key stone of an arch (2. 20). “By Whom the whole body, the Church, symmetrically arranged and firmly compacted and knit together by every joint and articulation of his bountiful supply, maketh continual progress towards its peaceful and harmonious amplification and stability.”

17. μαρτύρ. ἐν K.] = בְּעַבְשָׂנָה: the usual Hebr. form.

29. πρὸς οἰκ. τῆς χρ.] “for necessary and profitable edification”; or “for promotion of the general advantage.”

CHAP. V. 6. νίονς τῆς ἀπ.] Supra 2. 2. = בְּגַזְבָּן, “contumaces, qui sibi persuaderi nolint.” ἀπειθέω in V. A. does not imply *unbelief*, but

NON-C. 15. βλέπετε πῶς. 24. ἐν παντὶ. 31. ἀντὶ τ.

CHAPTER VI.

HEBR. 1. 10. 21. ἐν Κ. 2. ἐν ἐπαγγ. 12. τὰ πν. τῆς π.
14. 16. 18. 19. 24.

“resistance to the truth,” “refractoriness,” “rebellion,” “disobedience,” and so apparently in N. T. Hebr. 4. 6. Hence as signifying “unpersuadeableness” also it is frequently applied to the Gentiles.

18. οἷω...ἐν πνεύματι] Mark dat. with and without prep., each expressing the instrument. M. 3. 11, 1 Th. 3. 3.

26. ἐν ρήματι] Comp. James 1. 18, ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείᾳ; “He hath given us a new birth by a word of truth,” “by holy words whose virtue never fails,” M. 11. 19, i.e. “the prescribed efficacious form of words ordained by our Lord for Baptism”: “having cleansed it in the Water-bath by His own solemn word.”

27. A metaphor from the Eastern practice of purification before marriage. Esther 2. 12.

32. εἰς Χρ.] “with reference to”: Acts 2. 25, Hebr. 1. 7.

CHAP. VI. 5. τοῖς κ. κατὰ σάρκα] “your masters in the world,” “natural”; as opposed to κατὰ πνεῦμα, “in spiritual affairs.”

12. τὰ πν. τῆς πον. ἐν τοῖς ἐπ.] “wicked spirits all above and around us”: the Jewish notion of “demons in the air.”

15. ἐν ἑτοιμασίᾳ] The usual explanations of this word seem to be without special force or meaning. E. V. “the preparation of the Gospel of peace” is unintelligible, as referring to a piece of defensive armour for the feet. “Alacri et prompto animo quem efficit Evangelium pacis,” Grimm’s suggestion, is strangely inconsistent with the metaphor, and inappropriate. But there is one meaning, derived from V. A., hitherto apparently overlooked or undiscovered, which has a singularly exact coincidence. יְהוָה, Dan. 11. 7, 20, 21, תִּכְבַּד, Ezra 2. 68, 3. 3, Zach. 5. 10, are all ἑτοιμασίᾳ in V. A., and all = “basis,” “foundation,” “something to stand on.” Ps. 112. 7, בָּרוּךְ, ἑτοίμη καρδία αὐτοῦ. Ps. 88. 14, δικαιοσύνη...ἑτοιμασίᾳ τοῦ θρόνου σου, תִּכְבַּד, “the firm basis, on which Thy throne stands.” Hence metaphorically used here for the strong sole of the *caliga* with which each Roman soldier was shod: the firm support under his feet, on which he stood and stepped, and advanced fearlessly and calmly and securely over dangerous ground. Keble, in his description of the Christian armour, has, for this item of it, “Then heavenly calmness, lest thou fall where dangers line the way”: and this, “the Gospel of peace” can alone supply. So I suggest,

NON-C. 3. γένηται καὶ ἔσῃ. 8. ὁ ἐάν τι.

"having undergirt your feet," "having your feet shod," "with the sure support and defence and basis," "the solid, firm substratum" "of the Gospel of peace," to carry you safe over the rough ways of the world. "Apparatus" would more nearly express the meaning than "preparation": which is clearly derived, through the Vulgate, "calceati pedes in preparatione ev. pacis," from the primary meaning of ἐποιμάζω, literally rendered. But this verb is used in V. A. over a hundred times, for ητοιμάζω in its different moods, with all its various shades of meaning, (among which "constituo, stabilio, confirmo," are prominent,) as if equivalent to them all (which of course it is not, "apud Græcos," in the Classical Authors); e.g. 1 Chr. 17. 11 ἐποιμάσω τὴν βασιλείαν αὐτοῦ, 2 Chr. 12. 1, 2 Kings 2. 12. In each of these the Vulgate has the true meaning: severally, "stabilium," "cum roboratum fuisset," "firmatum est." In other places it appears to have followed V. A. without discrimination, e.g. Ps. 21. 13, 88. 3, Hab. 2. 12, with the literal *præparare*. Hence we can understand its adopting *præparatio* for ἐποιμασία here.

17. τοῦ σωτηρίου] A common translation of הַשׁוֹרֵךְ in V. A. Is. 59. 17, "שָׁוֵךְ, περικεφαλαία σ., 1 Th. 5. 8.

21. πιστὸς δ. ἐν Κ.] This phrase ἐν Κ. appears to me very difficult to explain: and I can not feel satisfied with Grimm's elaborate attempts. I believe it to mean "coram Christo." Note at Col. 3. 18 and Phil. 1. 13.

PHILIPPIANS.

CHAPTER I.

HEBR. 8. ἐν σπλ. Ι. X. 26.

NON-C. 13. τοῖς λ. π. 14. λόγον λαλεῖν. 28. ἐν μηδενὶ.

CHAPTER II.

HEBR. 10. ἐν τῷ ὁ. 13. ὑπὲρ τῆς εὐ. 16. εἰς κενὸν.

NON-C. 2. τὸ ἐν φρ. 16. Whole verse. 23. ὡς ἀν ἀπ. 29. μετὰ π. χ.

CHAP. I. 8. ἐν σπλάγχ.] “with an affection like that of Jesus,” “inspired by Jesus.”

13. ἐν Χριστῷ] Can this mean “by the help of Christ,” “through Christ”? “my imprisonment has, through Christ, become known.” Grimm renders: δεσμοὶ ἐν Χ. “vincula quorum causa posita est in consortio Christi,” unsatisfactorily.

CHAP. II. 8. μέχρι θ.] “even as far as death.”

9. τὸ ὄνομα] = מֶלֶךְ = *the name*, Jehovah; the same as Κύριος in (11).

10. “That every knee should be bent in the name of Jesus”; i.e. “that all our prayers should be offered in His Name.” John 14. 6, 15. 16, 16. 23.

13. ὑπὲρ τῆς εὐδοκίας] = בַּצְרָנָה exactly translated: which V. A. render by δεκτὰ “acceptably,” Is. 60. 7. In 59. 18 לֹא, for which ὑπὲρ is the strict and literal equivalent, means “propter,” or “secundum”: and so ὑπὲρ here may possibly have that meaning, as though expressing לֹא. Grimm explains quite differently, without any reference to Hebrew. Gesenius says: “לֹא substantivis abstractis præmissum ad verbis circumscribendis inservit.” רַקְשָׁנָה לֹא, falso. Lev. 5. 22, V. A. ἀδικῶς: (compare L. 16. 9). לֹא יִתְּהַרְּגֵנָה large, V. A. περισσῶς, Ps. 31. 24; הַלְּבָנָה לֹא leviter, Jerem. 6. 14: and so בַּצְרָנָה לֹא, Is. 60. 7 (see above), “in a pleasing manner,” which seems to be the meaning of

CHAPTER III.

HEBR. 3. ἐν σαρκὶ π. 1. 6. 14.

NON-C. 2. βλέπετε. 8. ἀλλὰ μ. οὖν κ. 12. εἰ καταλάβω.
16. στοιχεῖν κανόνι.

CHAPTER IV.

HEBR. 1. 7. 13. 15. εἰς λ. 19. ἐν δ. ἐν X.

NON-C. 10. ἥδη.....to end. 6. 12.

the text; “in a way to please Him,” “agreeably to His will.” (In V. A. εὐδοκία is almost always put for צְדָקַת.) Gesenius compares the phrase to צְדָקַת, Jerem. 6. 20 (V. A. δεκτὰ) making that adverbial, as צְדָקַת, Jerem. 6. 29, 30, in V. A., εἰς κενὸν, εἰς ματαῖον. See Note Rom. 12. 3: and infra verse 16. V. A. use ὑπὲρ very seldom, 2 Kings 18. 5, Ps. 55. 7, Thr. 4. 7. I have found no other instances. It would appear to have been almost unknown to the Translators, which may account for their rendering לְ by a periphrasis as above.

30. τῇ ψυχῇ] = שְׁנָא, himself: “running great risks for himself.”

CHAP. III. 2. S. Paul disputes the right of the old Judaising party to call themselves ἡ περιτομή, or οἱ ἐκ περιτομῆς (Acts 10. 45, 11. 2), and asserts his claim to it, and that of all true believers: and coins a new word for the “destructives,” κατατομή: the false teachers, who like dogs, bark down true doctrine.

3. ἐν σ. πεποιθότες] בְּ יִמְלֹךְ, the usual Hebrew form, is translated in V. A. indifferently *with* or *without* ἐν: e.g. Ps. 78. 22, 32. Hence a similar use in N. T. See Notes Mark 1. 15, 2 Thess. 3. 4.

5. Ἐβρ. ἐξ ‘Eβρ.] “of Hebrew blood a Hebrew,” “a Pharisee to the very letter of the law”: κατὰ ν. Φ. 2 Cor. 11. 22, Gal. 1. 14, Acts 6. 1, notes.

16. “But that to which we have attained, is, *to walk...*” may possibly be the correct translation.

CHAP. IV. 5. ὁ K. ἐγγύς] = μαρὰν ἀθά. 2 Cor. 16. 22.

6. τῇ πρ. καὶ τῇ δ. μετὰ εὐχαριστίας] Can this have any reference to special prayers at the Eucharist? The use of the article seems to mark a definite and special occasion.

15. εἰς λόγον δόσεως] Hebrew idiom = בְּרֵל. M. 5. 32, note.

COLOSSIANS.

CHAPTER I.

HEBR. 4. 9. 11. 21. 23. 28. 29, all illustrate varying meanings of *ἐν*, very frequent in this epistle.

CHAPTER II.

HEBR. 1. *ἐν σ.* 2. *εἰς π. πλ.* *τῆς πλ.* 14. *ἐκ τοῦ μ.*
NON-C. 8. *βλ. μή ἔσται.* 14. *τὸ χ. τοῦ δ.*

CHAPTER III.

HEBR. 6. *νι. τῆς ἀπ.* 18. nom. for voc. and *ἐν K.*
NON-C. 11. *ὅπου = in whom, in which.*

CHAP. II. 11. *τῷ περιτομῇ τοῦ Χρ.]* i.e. *Baptism*; which is the Christian *initiation*, as Circumcision was to the Jews.

15. *ἐν παρρήσιᾳ*] “openly,” “boldly,” “confidently” : Mc. 8. 32 note.

CHAP. III. 1. *εἰ οὖν συνηγέρθητε]* = “Seeing then that ye have been raised up,” implying a recognised fact. In ordinary Greek, of course, it would mean “if ye had been.”

4. *φανερ. ἐν δόξῃ]* M. 13. 43, James 1. 17 : “appear” is far too weak in either case: “manifestation,” “showing forth openly,” is the idea.

5. *τὰ μέλη...]* Can this mean “mortify your members *as to* fornication”... : or are we to look upon these and similar offences as *members* making up collectively the whole *body of Sin*: looking on sin as a *body*? Observe the curious introduction of the definite article before only one noun, *τὴν πλ.* : a strong instance of Hebraic irregularity in its use.

6. *ἀπειθείας.]* Note Eph. 5. 6, Hebr. 4. 6, R. 11. 30.

7. *ἐν αὐτοῖς :* i.e. *τοῖς νιοῖς τῆς ἀπ.*

10. *κατ’ εἰκ. τοῦ κτ.]* See below 14, *συνδ. τῆς ἀλ.*, and 4. 12 *ἐν π. θελ. τοῦ Θ.* : all specimens of same class of deviation from strict

CHAPTER IV.

NON-C. 3. θ.... λαλήσαι. 17. βλέπε.

grammar (which requires *two* definite articles in such cases,) traceable to Hebraic influence : as also 1 P. 3. 12, *οἱ ὄφθ. K.* and *ὤτα αὐτ.*, and Jude 6, *ἀγγ. τοὺς μητ.* 1 Th. 2. 13, 4. 3.

12. ἐνδύσασθε...σπλάγχνα] a curiously distorted metaphor. σπλ. οἴκτ. = “pitiful feelings,” Hebraic. 2 Cor. 6. 13.

16. ἐν χάριτι] Can this mean “thankfulness, gratitude,” as constantly in ordinary Greek? I cannot find any instance of this use in V. A. except the one given by Grimm, 2 Macc. 3. 33 : but it is not uncommon in N. T. 1 Tim. 1. 12, Philemon 7, Rom. 6. 17, 7. 25, 2 Cor. 9. 15, Luke 6. 32. Here, “*with gratitude in your hearts,*” or “*singing, with your hearts, in gratitude*”: “*with grateful heart worship.*”

18. ἀνῆκε] Eph. 5. 4, Philem. 8, apparently cognate with and used in same sense as προσῆκε. Found in only three passages of N. T. and four times in V. A.: in Apocrypha, 1 Macc. 10. 40, 42, 11. 35, 2 Macc. 14. 8. In Classical Authors, apparently never occurring in this signification.

ἐν Κυρίῳ] This phrase, so frequently employed by S. Paul, but only once, in same sense, by any N. T. writer (Apoc. 14. 13), is most difficult to explain, or account for, or adequately interpret. May I venture some attempt at its elucidation? Can it mean “apud, coram,” “in the presence of,” “in the sight of,” as equivalent to בְּ in V. T. frequently? Gen. 23. 18, בְּאַבְנֵל בְּאַבְנֵל, V. A. ἐναντίον τῶν εἰσπορευομένων, Ex. 14. 4. Gesenius considers this as an abbreviation of יְיַעַד or בְּאַבְנֵל; can we imagine S. Paul using ἐν with a similar meaning? I think it will be found that this sense, or one derived from or connected with it, fits and suits most of the passages in his Epistles. Rom. 9. 1, 16. 13, Phil. 1. 1, 3. 1, 6. 1, Eph. 6. 21, 1 Th. 1. 1, 2 Th. 1. 10, and infra Col. 3. 20, 4. 7, σύνδονλος ἐν Χρ. We should understand at once, συνδ. ἐν ἀνθρώποις, “in medio hominum,” “apud, coram homines.” Can the idea and the phrase possibly have been transferred, from the frequency of its familiar use, in the Hebraistic dialect of the day, when *several* persons were spoken of, to cases where there was *only one*?

22. τοῖς κατὰ σάρκα κ.] as opposed to τοῖς κατὰ τὸ εὐαγγέλιον, or κ. Χριστὸν.

CHAP. IV. 6. εἰδέναι] The infinitive is often used as if it were a noun, in apposition to another noun going before it, *in any case*: here εἰδέναι seems to be in this relation to ἀλατι; “seasoned with salt,” i.e. (namely) “the knowing how...”

1 THESSALONIANS.

CHAPTER I.

NON-C. 6. *μετὰ χ. πν. ἀ.* 9. *ἐπεστρ.... δουλ.*

CHAPTER II.

HEBR. 2 and 17. 18. *καὶ = but.*

NON-C. 7. *ώς ἀν... θάλπη.* 10. *γίγνομαι, with adverbs.*

CHAP. I. 3. Hebraic : “your faith-sprung works, your love-inspired zeal, your hopeful expectation of Christ,” “ever making mention” of these “before God.”

5. *πληροφορίᾳ*] metaphor : “either from a ship in full sail and so = *βεβαιότης*; or from a tree in full bearing, with notion of completeness, satisfaction, full persuasion.” Schl.

CHAP II. 6. *ἐν βάρει*] Schl. sub voce, says, “Paulus respexit sine dubio usum Vocab. Hebr. *בְּכֶם*. The original meaning was “gravitas, pondus”: and hence “dignity, honour.” V. A. renders it by *τὸ ἐνδοξόν*. Is. 22. 24. 59. 19. But in Judges 18. 21,—where it means “res pretiosa,” “res gloriosa,”—they have *βάρος*: which, we may hence infer, with them =“dignity, honor, high repute”; as “gravitas = auctoritas”. “When we might justly have claimed high place among you.”

13. *λόγον Θεοῦ*] “The word of God as you heard it from us” = *τὸν ἀκοῆς—παρ’—ἥμ. τοῦ Θ. λ.* : see notes supra 1. 3, and Col. 4. 12.

17. *πρὸς καιρὸν ὥρας*] L. 8. 13, John 5. 35, Galatians 2. 5, 1 Cor. 7. 5, 2 Cor. 7. 8, Philem. 15, Hebr. 12. 10, 11, Jac. 4. 14. These are apparently the only instances of this very remarkable use of *πρὸς*, seldom, if ever, met with in Classical Authors: which seems to be used as if equivalent to *εἰς* in similar expressions, e. g. *εἰς ἐνίαυτον*, which is Homeric; and common also in V. A. and N. T. But I have not found *πρὸς* in this sense anywhere in V. A. Of course, we translate it easily and readily and instinctively, by our own corresponding idiom: but how did it get into N. T.? I cannot connect it with any Hebrew

CHAPTER III.

HEBR. 4. πρὸς ὑ. 9. ἐμπρ. τ. Θ.

NON-C. 1. μηκ. στέγ. 10. δεόμ. εἰς τὸ ἵδ.

CHAPTER IV.

HEBR. 8. εἰς ὑ. 15. ἐν λ. K. omission of article. 16. ἐν κ... φ... σ. all remarkable. 17. εἰς ἀέρα:

NON-C. 1. ἐρωτ.=request. 10. αὐτὸ. 18. ὕστε π.

CHAPTER V.

HEBR. 2. ἡ ἡμ. K. 23. καὶ... τηρηθ. so that... supra 3. 5.

NON-C. 1. χρ. ἔχ. γραφ. 13. ἡγεῖσθαι... ἐν ἀγ. 18. ἐν παντὶ. 27. ὄρκιζω... ἐπιστ.

form. Vulgate renders it by *ad* in all the above, except the three last, where it has *in*. Grimm's citations from Classical Authors do not touch the difficulty, exhibiting an entirely different meaning of *πρός*.

CHAP. III. 3. *τῷ μηδένα σαίνεσθαι*] "By the fact that no one is depressed and cowed by these afflictions": i.e. to comfort you about your faith (verse 2), by the example and experience of God's Saints.

5. *μήπως*] "whether or no," as Gal. 2. 2. How are we to explain the change of mood in *μήπως ἐπείρασεν καὶ γένηται*? Is it not possibly Hebraic, corresponding to a well-known and frequent use of *ל* for "so that": "whether or no the Tempter has tempted you, *in order that* our labour might be in vain," infra 5. 22. It is clear that *ἐπείρασεν* and *γένηται* cannot be coupled together by a mere *and*. For *εἰς κενὸν* see R. 12. 3.

CHAP. IV. 1. *παράκ. ἐν K.*] *ἐν* = *בְּ* adjurandi, so common in Hebrew and so generally rendered in V. A. by *ἐν*: 1 Sam. 24. 22, *ὅμοσόν μοι ἐν K.* 2 Sam. 19. 7. See M. 5. 34 and 2 Th. 3. 6.

3. "The will of God is your sanctification": three constituent links in which are expressed by the three infinitives, *ἀπέχεσθαι*, *εἰδέναι*, *μὴ ὑπερβαίνειν*.

6. *ἐκάλεσεν...ἐν ἀγ.*] Most probably *ἐν*, as equivalent to Hebrew *בְּ*, stands here for *εἰς*, which is one of the meanings of that preposition, "has called you unto sanctification." See notes 1 Cor. 7. 15, Gal. 1. 6, M. 28. 19.

15. It is most unusual to have *εἰς*=until. 2 Tim 1. 12. Perhaps in each case it does not refer to *the time* but *the object*. M. 10. 22, 24, 13, Mc. 13. 13. It would seem to be due to the *literal* rendering of *בְּ* in similar expressions; as constantly found in V. A.

2 THESSALONIANS.

CHAPTER II.

NON-C. 10. ἀνθ' ὧν. 13. πίστις ἀλ.

CHAP. I. 10. ἐν τοῖς ἀγίοις] possibly “coram sanctis Ejus.” Col. 3. 18, note: Ex. 14. 4, תַּעֲבֹר אֶת־עַמּוֹן V. A. ἐνδοξασθήσομαι ἐν Φαραὼ: where the literal *ἐν* obscures the force of *Ἐ*; which is the same here as in Gen. 23, 18, where V. A. has caught and given the true meaning, ἐναντίον. Or we may translate *ἐν* here, “*by*,” as so very common a sense of *Ἐ*. Matt. 3. 11.

11. πληρώσῃ...ἐν δυνάμει] “complete in you a full delight in all goodness and works that spring of faith, effectually and powerfully.”

CHAP. II. 1. ὑπὲρ τῆς παρονοίας] “with respect to”: *ὑπὲρ* is the exact literal equivalent of *לְ*, one of the well-known meanings of which is, “concerning, with respect to,” 1 Kings 22. 8, Is. 1. 1, Gen. 26. 21: but in these V. A. have *περί*. I find *ὑπὲρ* only three times in V. A.: in two of which it stands for *לְ* in the above sense: 2 Kings 18. 5, Ps. 55. 7. It is a legitimate inference that such a meaning may have gradually attached to the word, as suiting literally the old familiar mode of expression, when transferred into Greek. Phil. 2. 13. The Thessalonians would seem to have misunderstood his first epistle: cap. 4. 15.

2. δὶ’ ἡμῶν] In V. A. *διὰ* is frequently used for *לְ*, “by the hand of,” 2 Chr. 29. 25, Jos. 20. 2. So that here it may mean simply “by my hand,” “from me.”

3. ὁ νίὸς τῆς ἀπ.] J. 17. 12, note.

10. Here *ἀληθεία* and *ἀδικία* are opposed, as constantly by V. A. See notes at M. 11. 19, L. 16. 9, 1 Tim. 3. 16. Here render “with every lying deceit.” Below, verse 12, the opposition is still more pointed and emphatic: *ἀδικία* clearly means “lying, falsehood,” corresponding to *τὸ ψεῦδος* in verse 11. It is astonishing how all the

CHAPTER III.

HEBR. 1. 10. πρὸς ὑ. 4. πεπ. ἐν K. 6. 15. καὶ = yet.

Versions, following in the wake of the Vulgate, have copied and reproduced this glaring mistake of the V. A., and so have confused and distorted the plain meaning of innumerable passages in O. T.: and our English Version notably so. But what wonder, when the irregular and careless interchange of δίκαιος and ἀληθῆς, ἀδικος and ψευδῆς, and the substantives connected with them, in V. A., has affected and coloured so frequently whole sentences in N. T.

CAP. III. 10. ἦμεν πρὸς ὑμᾶς] M. 13. 56. Mc. 9. 19. πρὸς is here not Greek, but Hebraic: in Greek it could not be so used, with an accusative, as expressing an action *in or near*, with no sense of *motion to*. It is simply the literal rendering of לְאַלְמָנָה, which has *both* meanings. But the translators in V. A., in consequence of their imperfect acquaintance with Greek, unable to discriminate delicate shades of meaning, treated πρὸς as uniformly equivalent to לְאַלְמָנָה: and so the occurrence of such utterly ungrammatical phrases as that in the text (which would have defied the comprehension of those who knew only real Classical Greek) becomes intelligible; and can in fact only in this way be accounted for. John 1. 1.

1 TIMOTHY.

CHAP. I. 16. *πρὸς ὑποτύπωσιν*] not “an example for them to copy,” “a pattern for them to imitate”; (as he is speaking of God’s wonderful mercy,) but “as a shadowing forth, a sketch, an outline of what should be the experience of all Christians”: “for a picture of the case of all, who, like S. Paul, should hereafter believe.” ἐν ἐμοὶ πρώτῳ “in” or “by me first”; or rather “by me above and before every one else,” “by me chiefest of all,” verse 15: which sense of *πρώτος* is common in N. T., as in V. A. 1 Ch. 27. 43, Ez. 27. 22, *πρῶτα ἡδόσματα*, 2 Ch. 26. 20; and is found also in Classical Authors.

18. *τὴν κ. στρατείαν*] = אַבְשָׁר, “militia,” the service, which every Jewish Priest had to fulfil, אַבְשָׁר אֲבָשָׁר, Numb. 4. 23, “to serve the service”: V. A. λειτουργεῖν. In this place it *has nothing whatever to do with “warfare,”* as E. V. translates it: but with the functions and service of the priesthood, *στρατεύειν στρατείαν* being the exact equivalent of the Hebrew idiom given above, which describes the sacred service of the Priests, Levites, &c.

κατὰ τὰς προ. ἐπὶ σὲ προφητείας] “according to supernatural communications from above guiding me to thee”:—“in accordance with the intimations of the divine Will previously pointing to thee.”

CHAP. III. 13. *βαθμὸν*, “a step up,” advancement, promotion: *ἐπαναβαίνειν*. But may it not mean “foundation,” “standing ground,” “a good footing,” as θεμέλιον infra, 6. 19?

16. *εὐσεβείᾳ*] V. A. for תִּתְחַדֵּשׁ, Prov. 1. 7. In Is. 11. 2 it stands alone for “הִתְחַדֵּשׁ”. Is it not possible that this well-known passage may have given the word a fixed and special meaning for the Jews, in which it is used in N. T.? “our Holy Religion.”

ἐδικαίωθη] M. 11. 19, L. 16. 2, 2 Thess. 2. 10: here, most probably, in accordance with the views stated in my former notes, “was declared to be true Christ,” “authenticated” by the Holy Spirit,” at His baptism: “declaratus est talis qualis reverâ est,” Schl.:—justified, ap-

CHAPTER V.

HEBR. 4. ἐνωπ. τοῦ Θ. 10. ἐν ἔργ. κ. μ.

NON-C. 12. πίστις. 24. τινῶν before its noun.

proved, demonstrated to be the Messiah, by the gifts and credentials of the Holy Spirit, and by His workings in Himself and His Apostles. *ἐν πνεύματι* “*by the Spirit*,” M. 3. 11. *δινελήφθη* is the word used in V. A. of Elijah’s Translation, 2 Kings 2. 11; and of our Lord’s Ascension in N. T. Acts 1. 11. *ἐν δόξῃ*, not “*into*,” but “*with*” glory.

CHAP. IV. 1. *ῥητῶς*] i.e. “spoke to S. Paul by inspiration”: fore-showing Gnostic and other heresies. *δαιμόνια* = *דְּאִים* V. A. M. 9. 33, note. Ps. 105. 37, and so in Apocrypha: Baruch 4. 5. Hence its use for *evil* spirits (a notion entirely Jewish) in N. T.

2. *ἐν ὑποκρ. ψευδ.]* “THROUGH the hypocrisy of lying teachers”: *ἐν* of the cause.

5. *ἄγιάζεται*] See Lev. 11. 44: both for the word (*āy.*: V. A. for *שָׁקֵן*) and the idea. “By the word of God.” *What* word? the command and explanation given to S. Peter, Acts 10. 15. 1 Cor. 10. 25, Eph. 5. 26.

7. “Harden and train and discipline thyself, with a view to religious improvement,” “to the *devout life*; with the *devout life*, the life of God in the soul, as its end and aim. With this object in view, bodily discipline has its use and advantage: small, comparatively, but still real and important. “Cibis, lautionibus, venere, similibus, ante certamina publica abstinere, *γυμνασία* appellabatur,” Schl. Hence it may mean “religious discipline of the body,” as distinct from mental and spiritual discipline.

9. *πιστὸς ὁ λ.*] “The statement is true and to be relied upon.”

14. In 2 Tim. 1. 6 S. Paul’s agency alone is spoken of: here he speaks of a conjunction of the Body of Presbyters: there it is *διὰ ἐπιθέσεως τῶν χειρῶν μου*; here *μετὰ, κ.τ.λ.* Titus, 1. 5, has it all left to him: in Acts 8. 17, 19. 6, the imposition of hands is used by apostles alone.

διὰ προφητείας] “by directions from Heaven,” “by divine intimation and appointment,” “by the declaration of God’s will”: as supra 1. 18.

CHAP. V. 5. Here *ἐπὶ* with acc. after *ἐλπίζω*: supra 4. 10 it has dative. V. A. constantly use this verb followed by *ἐπὶ* for *נִזְבֶּךָ*, confido, as was no doubt known to the Authors of our E. V., when they translated here “trusteth”: as in 4. 10, 6. 17, 1 Pet. 3. 5. In Judg. 18. 7, *נִזְבֶּכְלַ* = “securely,” is rendered by *ἐπ’ ἐλπίδι*.

CHAP. VI. 2. "Because those who lay claim to the benefit of their services are faithful : i. e. Christian believers."

5. "looking on our Holy Religion as a means of making money": thinking that religion is a source of profit.

12. *not* "fight the good fight," but "run the glorious race," "maintain the noble struggle." 2 Tim. 4. 7; $\tau\rho\acute{\chi}\omega\mu\epsilon\nu\ \tau\delta\nu\ \acute{a}\gamma\hat{\omega}nu$, Hebr. 12. 1. 1 Cor. 9. 25. For $\acute{a}\mu\omega\lambda$... see Heb. 4. 14.

19. As $\beta\alpha\theta\mu\delta$ (supra 3. 13) seems possibly = $\theta\epsilon\mu\acute{\epsilon}\lambda\iota\omega\nu$, may not the latter *here* stand for the former? or may the meaning be, "laying up," —as men pile up treasures,— "their successive tiers of good works, as a firm basis or foundation, ever rising higher, from which they may stretch upwards to the prize, and spring to lay hold on it at last," $\acute{a}\phi\sigma\mu\acute{\iota}$. As though eternal life were hanging up before us, as the prize of our contest, like a ring, to be grasped and held by the winner. $\theta\epsilon\mu\acute{\epsilon}\lambda\iota\omega\nu$ = "a standing ground, a solid basis: something firm beneath the foot." Each advance in holiness is an upward step, on which to rise yet higher: whereas men, whose religion is mainly talk and feeling, are like people walking up sand-hills; they cannot advance towards the prize: they have nothing to spring from: they slide downwards, and go back.

2 TIMOTHY.

CHAP. I. 1. Can *κατὰ* here = “propter,” “with a view to,” “for the purpose of,” as has been suggested by Winer and others: Tit. 1. 1, *κατὰ πίστιν*? as ὡς often means? If I could cite any instances where V. A. give *κατὰ* for ὡς, I should feel more inclined to support this suggestion.

2. χάρις, ἔλ. εἰρ.] “The triple crown of glory.” Keble.
5. ὑπόμυν. λαμβ. and 9 πρὸ χρ. ai. are Non-C.

CHAP. II. 2. διὰ π. μαρτ.] “in the midst of,” “coram”: notes R. 2. 27, 4. 11, 14. 20, and Gal. 3. 19. Ellicott and others see that this *must* be the meaning, and try to account for it: I have shown *how* it is so, probably.

15. ὄρθοτομεῖν] Found only here in N. T.; and twice in V. A. Prov. 3. 6, 11. 5, and there with ὄδοις: supposed to be a metaphor from cutting a furrow straight, ὄρθος = εὐθύς. Not met with in Classical Authors. May we not here (in the absence of ὄδος, or anything like it) keep to the *exact* meaning of the word ὄρθος, “vertical,” “upright,” and so “true”: “dressing it” (as masons say) “by the plumb-line”: “setting it up and presenting it to the world, all true, square, uniform: with no deflections or distortions.” There does not seem to me to be any idea of *division*: of breaking the truth up into its several portions: but of shaping and arranging the whole truth for exhibition. Grimm, following Schleusner, drops the idea of “cutting”: and suggests “rectè tracto,” which the Vulgate has: illustrating this by the secondary sense of *καινοτομεῖν* = “nova facio, muto.”—Schl. cites Euseb. H. E. 4. 3, to show that ὄρθοτομία = ὄρθοδοξία, ὄρθοδιδασκαλία: but this, clearly, may be merely derived by them from the use of the word *here*: and may go to prove that they too understood it as suggested above, and did not hold it to imply *division*, as our E. V.

19. “Yet this solid and fundamental doctrine of God’s Gospel” (i.e. the Resurrection) “stands firm and sure” (*ἔστηκε*), “having this seal” and authentication: viz. the same that God gave to the authority

of Moses and Aaron against Korah: Numb. 16. 5, V. A.: ἐπέσκεπται καὶ ἔγνω ὁ Κύριος τὸν ὄντας αὐτοῦ, the correct translation of the original with its two verbs, בָּקַר וַיַּדַּע יְהוָה "shew" and "know", from which our E. V. has been diverted by the "tomorrow" in verse 16, and the Vulgate rendering, "mane notum faciet Dominus." "God will discriminate and acknowledge those that are His"; therefore "let every one..." As Moses warned the congregation against Korah (Numb. 16. 26), so the Apostle warns the Church against these false teachers and their UNTRUTH (ἀδικία, 1 Cor. 13. 6, M. 11. 19, 2 Th. 2. 10). The Seal is Κύριος ἔγνω. καὶ = "therefore," Hebraicè, for ?, so common in that sense: "therefore let every one...keep clear of all *false doctrine*."

25. μήποτε] M. 13. 15, Mc. 4. 12. "In case God, at some future time, may grant them." E. V. "if God peradventure will give them": grasping and exhibiting here the true meaning, which it has obscured in the two other passages, by "lest": Vulgate, in them all, has "nequando."

26. εἰς τὸ ἐκ. θὲλ.] Hebraicè: εἰς = ?.

T I T U S.

CHAP. I. 1. *ἀπόστ....κατὰ πίστιν]* 2 Tim. 1. 1. *εὐσέβεια*, 1 Tim. 3. 15 = “The Christian system.”

3. *ἐν κηρύγματι*] “by the promulgation of the Gospel message.” The omission of the article is simply Hebraic, and need not surprise any one acquainted with the arbitrary and irregular use of it in Hebrew. I may here again express my opinion of the unsoundness and impracticability of the attempt to account for the anomalies and bewildering perplexities connected with the omission of the definite article in G. T., on any principles of *Classical Criticism*.

10. *οἱ ἐκ π.]* “The strict *Jewish party* among the Christian converts”: not merely, “the Jew-converts”: Acts 10. 44, 45, 11. 2, 3.

CHAP. II. 13. *ἐπιφ. τῆς δόξης]* “The glorious appearing”; as Eph. 4. 13, *ἡλικία τοῦ πληρώματος*, “the full, complete manhood.” “Waiting for our blessed hope, even the glorious Epiphany...”

14. *περιούσιον]* Found only here in N. T., and four times in V. A., Ex. 19. 5, Deut. 7. 6, 14. 2, 26. 8, always with *λαὸς*, for *ὴλέκτῳ μη*, “populus peculiaris”: with its derivative *περιουσιασμὸς*, twice (Ps. 134. 4, Eccl. 2. 8); the word seems to have been coined by the Authors of V. A., to express the same idea, which they have rendered once, Mal. 3. 17, by *εἰς περιποίησιν*. Quoted 1 Pet. 2. 9. It has no classical authority. They would seem to have concluded that, *ὁ περιπεποίηται*, *περίεστι*: and therefore *περιπεποιημένον* = *περιούσιον* = peculium.

CHAP. III. 4, 5. Connect last half of 5 with 4, putting *οὐκ ἔξ οὐ...* *ἔλεον* in a parenthesis: “he has saved us,” i.e. “has provided a way of salvation for us,” “by Baptism, and Renewal of the Holy Spirit” (Collect for Christmas Day); “not in consequence of any works of righteousness in us, but according to his mercy.”

7. *κληρον. γεν.]* “that we may, according to our hope, as we hope, come-in-for-the-inheritance-of,” “attain to”: in which sense *κληρονομεῖν*

is used constantly by V. A. for שָׁנַׁי without any notion of inheritance. For instances see Grimm. And thus both verb and noun are found in N. T., in this wider sense, borrowed doubtless from V. A.; Hebr. 1. 2, 4, 11. 7, 12. 17. This is purely Hebraic, and non-Classical. Polybius has it once. It arose probably from the peculiar light in which the Jews looked on the land of Canaan.

9. περιστασο] Only found here and 2 Tim. 2. 16: not in V. A.: nor in any Classical Authors in this sense. Josephus, A. J. 4. 6. 12 and Lucian and other later writers use it so. Grimm.

PHILEMON.

6. ἐν ἐπιγνώσει...εἰς Χρ.] “by the recognition *and reference to Christ* of all the good that is in us.”

7. τὰ σπλ...ἀναπέπ.] “The hearts of the Saints have been refreshed, re-invigorated, encouraged.”

HEBREWS.

CHAPTER I.

HEBR. 1. ἐν τοῖς π....ἐν νἱῷ. 3. 5. ἔσομαι εἰς π. 8. Nom.
for Voc.

NON-C. 3. φέρων. 9. ἔχρισε...ἔλαιον.

The title of this Epistle (as Dr Roberts suggests in his Dissertations on the Gospels) indicates, possibly, *not* the Jews universally, nor even the Jewish converts generally, but the strict Jewish party within or without the Church, *οἱ ἐκ περιτομῆς*: Acts 6. 1: as opposed to the Ἐλληνισταὶ, the Hellenizers; and the line of argument and the whole tone of the Epistle support this view. That either the difference of style or absence of any personal allusions, or the expression in Chap. 2. 3 ὑπὸ τῶν ἀκ. εἰς ημᾶς..., prove S. Paul *not* to be the Author, is untenable. Whoever wrote it, was plainly writing anonymously: and apparently did not wish to be known.

CHAP. I. 1. πολυμερῶς] “The leading thought seems to be that there were many parts or divisions in the Prophetical Harmony; that no *one* utterance embraced the entire mystery: and that each portion had its own style and manner: as S. Paul seems to intimate, 1 Cor. 13. 9 ἐκ μέρους.” Maurice.

2. κληρονόμον] = שָׁנִי = κύριον. Titus 3. 7 and infra 4: κεκληρ. = “adeptus est, proprium accepit,” “has by right, as his own.”

7, 8. πρὸς τοὺς ὄγγ., πρὸς τὸν νιὸν] πρὸς = נֶשֶׁת, “with respect to”: Rom. 10. 21, Eph. 5. 32. Hebraic use, though occasionally found in Classical Authors: similarly εἰς, Acts 2. 25. Mark force of μὲν—δὲ, “and whereas he saith of the Angels...of the Son, on the contrary, he saith.”

10, 11, 12. The God addressed in Ps. 102 is, all along, *God manifest in the flesh to Sion, the Incarnate Messiah, come down to earth: hence the applicability of this quotation.*

14. "Sent out on errands of help and service for the benefit of those who..."

CHAP. II. 2. δι' ἀγγ.] This *may* mean "in the presence of," "out of the midst of," as 2 Tim. 2. 2, and may refer to Deut. 33. 2, and to the *law* as given from Sinai alone. Or we may understand it of the word and revelation of God conveyed at various times to the Jews by the Prophets, through the intervention of Angels. Chap. 1. 1.

παρακοὴ = "misapprehension."

5. Supply ἀλλ' ἀνθρώπῳ. Schleusner takes τὴν οἰκ. τὴν μ. as = נָבָתְּלַת עַמּוֹת הַמִּזְבֵּחַ "nova mundi institutio," "oeconomia Christiana": the Rabbinic phrase for the post-Messianic æra, ὁ μέλλων αἰών, as הַמִּזְבֵּחַ עַד, for the state of things before Messiah: ὁ νῦν or οὗτος αἰών: a distinction most vividly presented to us in N. T., 1 Tim. 6. 17, L. 18. 30, 20. 35, 1 Cor. 1. 20, Heb. 6. 5. But I can find no instance of οἰκουμένη in this sense, though it suits the passage exactly, as expressing "the world of the future": "as it was to be under the coming dispensation." For the government and channels of grace in the Church were to be, not by Angels, but by men: and the Church was to absorb the world and renovate it, and change its character altogether.

10. ἐπρεπε] Can this mean "it SEEMED right"? לוּ טַב יְהִי, or טַב בְּעֵינֵי, V. A. = καλόν ἐστιν ἐναντίον αὐτοῦ, "becoming, proper, right, before him," "in his eyes": which is the exact meaning of πρέπει, as describing something "*good to the eyes.*" We dare not presume to say, —not even an inspired Apostle,—that any particular course of action "became God," "decebat Deum" (Vulgate). We *may* conclude, from the results, that such a course "*seemed right to Him.*"

15. ἐνοχοι] See M. 5. 22, 1 Cor. 11. 27. Here it seems to mean "subject-to-the-penalty-of": Vulg. "obnoxii servituti." But the construction with gen. in this sense, is quite anomalous. It had perhaps come to be used as a substantive.

16. "For assuredly it is not *angels* he comes to help, but the seed of Abraham." ἐπιλαμβ.= "to take by the hand."

CHAP. III. 1. τῆς ὁμολογίας ἡμῶν] = "our covenant," "fœderis nostri": as Moses was the ἀπόστολος and Aaron the ἀρχιερεύς of the Jewish.

11. ως ὅμοσα] רְשָׁנָה, "how I swear," or "of whom..."

14. ὑπόστασις] parallel to ελπὶς in 6: infra 11. 1.

CHAPTER IV.

NON-C. 6. ἀπειθ. Eph. 5. 6. 10. κατέπαυσεν. 13. κτίσις.

CHAPTER V.

NON-C. 2. περίκ. ἀσθ. 12. διὰ τὸν χ.

CHAPTER VI.

NON-C. 6. Acc. after γενσαμένους. 17. ἐμεσίτευσε.

CHAP. IV. 2. ὁ λ. τῆς ἀκοῆς] See Rom. 10. 16, M. 4. 24. “The word of the message,” i. e. “of the Gospel.” Here ἀκοὴ = εἰαγγέλιον.

12. μερισμοῦ] Schleusner “ad intimos animi recessus”; as if parting asunder *implies* the very middle or innermost part: and Grimm, apparently following him, though without acknowledgment, gives “usque ad absconditissimum illum locum, quo animus et anima inter se discernuntur.” This appears to be the probable meaning. To take the word in an active sense, as Vulg. “divisio,” and our E. V. “dividing asunder,” is unjustifiable. Supra 2. 4 it is clearly passive, “gifts.” But there is the same ambiguity in many of the Latin and English words signifying “division, distribution, assignment”; active forms used passively.

14. κ. τ. ὁμολογίας] “Let us hold fast to our *vow*,” “our covenant with God.” V. A. use the word for נְבָרֶךְ, votum, Lev. 22. 18, Deut. 12. 6. Comp. 1 Tim. 6. 12 with this passage, and Jerem. 44. 25, τὰς ὁμολογίας ποιήσομεν ὡς ὁμολογήκαμεν. V. A. for נְבָרֶךְ. Schl.

CHAP. V. 7. ἀπὸ τῆς εὐλ.] “by reason of,” “as the result of...” = יְמִינָה, Prov. 13. 11. The Hebrew preposition is constantly used in *this* sense among many others (Jude 23, note); whereas ἀπὸ, its *primary literal* equivalent, is put for it in V. A., without any discrimination of diversity of meaning, almost universally, as though it were its one sole and sufficient exponent. Gen. 9. 11, οὐκ ἀποθανεῖται πᾶσα σάρξ ἔτι ἀπὸ τοῦ ὑδατος τοῦ κατακλυσμοῦ. Ps. 76. 7, τίς ἀντιστήσεται σοι ἀπὸ τῆς ὄργῆς σου; Hence, probably, it passed into an idiom, and became a vernacular usage. “Having his prayer heard by reason of his piety,” “he learnt, from what he suffered himself, Son though he was, the difficulty of obedience.”

CHAP. VI. 1. τὸν τῆς ἀρχῆς...λ.] “The initiatory doctrine,” “the elementary teaching,” of Christ: “the first principles of Christianity.”

5. μέλλοντος αἱ.] = οἰκουμένη ἡ μελλ. cf. 2. 5.

7. εὐλογία] “blessing,” 2 Cor. 9. 5. V. A. for בָּרוּךְ, Lev. 25. 21, Ez. 34. 26, וְאַתָּה εὐλογίας.

CHAP. VII. 1. Who was Melchisedek? Clearly he must have been, in Abraham's belief, the Patriarch of the Holy Chosen Seed, the family of Shem: Head and Priest of the race: to whom Abraham paid tithe: one of his ancestors; the Representative, by the law of primogeniture, of the rights and dignities of the Sacred Line: whom Abraham, heir of all the promises, acknowledged as his superior, in things human and divine. Which of the descendants of Shem fulfilled these conditions, as first-born in his generation, being alive at the time and within reach of Abraham, on the *same* side of the Euphrates; on the other side of which they were all born, and so far as we know, chiefly lived? *One* there was, who, if we may in any degree trust the Jewish Genealogies, lived to a great age and was alive then: whose very name implies that he *crossed*; who was evidently well known in the country as a Progenitor of Abraham; who has left his name to Abraham and all his seed, as their universal designation: who is especially pointed out in the Bible, as the prominent and most remarkable of the progeny of Shem, signalled out for special distinction above Elam and Asshur and Lud and Aram. For Shem is called emphatically (Gen. 10. 21) "the father of all the children of *Eber*" = שֵׁבֶר, "qui transivit": (indicating probably his crossing the great River at the time of the dispersion, intimated by the name of his son Peleg = "division"), and Abraham is called, by a patronymie, "the Hebrew," i.e. "the Eberite," or "descendant of Eber": and after *him* and not after Abraham, all the children of Abraham are called. Eber, Priest by birth-right, "a Prince in Religion," מלְכִי אֱלֹהִים = Melchisedek (as he was *temporal* king of Salem), the type and emblem and embodiment of the Priesthood of the First-born,—seems to have been selected by divine appointment, as the impersonation and representative of the Order, of which Christ was a Priest, by his descent from Judah, in whose favour Reuben, Simeon, and Levi were set aside. (Hebr. 7, passim.) If, as seems most probable, Melchisedek is *not a name* but a *title*; no one, in the long list of our Lord's Progenitors, appears so nearly to fulfil the conditions of the tradition, as Eber; a man so wonderfully honoured by what is implied, rather than said, in Holy Writ,—so pre-eminently immortalised as the stem and root of the Hebrew race, by the transmission of his name, through so many ages of the world's history. If *he* was not Melchisedek, *who was?* The words ἀπάτωρ, ἀμ., ἀγένεαλ...in verse 3,—as they cannot, of course, be taken *literally*,—may imply no more than the unquestionable fact, that when Melchisedek is introduced into the Sacred Story, no statement is made as to his parentage or descent, or the time of his birth or death. He appears on the scene and disappears mysteriously; but *that* in no way

CHAPTER IX.

HEBR. 3. σκηνὴ...ἀγίων. 5. Χ. δόξης. 8. τὴν τ. ἀ. ὁ.

militates against his being a real personage, subject to all the necessary conditions and laws of human existence.

5, 6. "And whereas those who..." *οἱ μὲν*, "in contrast to all this, he..." *ὁ δέ*.

11. "God's people had-been-legislated-for, on it as a basis," "had received the Law on the understanding of the Levitical Priesthood." Compare 8, 6. Grimm.

15. εἰ] Acts 26. 8, 23: "if, *as is the fact*," "seeing that." *What* is περισσ. ἔτι κ.? Clearly, the statement above in 12: "the necessity of a change in *the law*," i.e. the Divine economy and dispensation: "This necessity is more abundantly patent and demonstrable, from the fact that..." As a consequence of the excellency of the new Priesthood, the Religion connected therewith must take a new and higher excellence, i.e. a spiritual.

26. ἔπειπε] "was proper for us," "befitting, befitting."

CHAP. VIII. 8. ἡμέραι ἔρχ...καὶ συντ.] Hebraic construction, both in use of *ἡμέραι* (M. 2. 1, note), and *καὶ* = ? = when: "a time is coming when..."

11. ἀπὸ μικροῦ αὐτῶν...] שׁדַּךְ גָּדוֹלָם, Jerem. 31. 34, literal rendering, except the omission of ? and ? which have great force in the original. εἰδήσοντι, N. C.

CHAP. IX. 1. δικαιώματα] V. A. passim for רִאשֵׁן, ordinationes, generally rendered "statutes" in E. V., Deut. 4. 1, Ps. 119. 5, 8, 12. τό τε ἄγιον κοσμικόν. Pearson on Creed (Art. 6) quotes the Syriac rendering of this passage, אַיִלְעָן קְרֵשָׁת בֵּית, "domus sancta mundana": the part of the Sanctuary which represented this lower world (i.e. the Outer Court and Holy Place), as the Holy of Holies, or Most Holy, represented Heaven: (which Josephus expressly states to have been the belief of the Jews). So, perhaps, the Vulgate "sanctum sæculare." Εἴχε μὲν οὖν, a new argument. "Aye, and to take other ground: the first dispensation had its appointed rites of service," "common united worship," (*λατρεία* = cultus Dei *publicus*,) "and its Outer Tabernacle," for general use, of public access, entered day by day, in which men moved constantly to and fro, *as in this lower world*.

5. κατὰ μέρος] "part by part," "in detail"; *particularly*, E. V.

7. ἀγνόημα] like ἀμαρτία, loses its first sense in its adopted one: and includes *all sin* that is not wilful and presumptuous.

NON-C. 17. ἐπεὶ...ὅτε. 24. ἐμφ. τῷ π.

CHAPTER X.

HEBR. 19. παρρ. εἰς τ. ε. τῶν ἀ. 38. ἐκ π. and καὶ ἐὰν.

NON-C. 34. ὑπαρξιν.

10. Can ἐπὶ βρ. κ.τ.λ. depend upon δικαιώματα σ.? “Authorised and prescribed demands upon the body with respect to meats...” ἐπὶ = **לִ**. Otherwise the rendering in E. V. seems allowable; “carnal ordinances,” i. e. “for the body.”

14. διὰ Πν. αἰων.] Compare R. 1. 4, 1 Tim. 3. 16, 1 P. 3. 18.

26. συντελέᾳ] The point in which the τέλη of two things, succeeding one the other, meet. 1 Cor. 10. 11. The confluence, or meeting of the two æras, Ante-Christian and Christian. The Jews had, in their theosophy, three systems, (1) Ante-Mosaic, (2) Mosaic, (3) Messianic. The Sacred Writer is here speaking of the two latter. V. A. have συντέλεια for **לְקַיָּם** finis, Dan. 12. 4, 13.

CHAP. X. 5. σῶμα κατηρτίσω μοι] Exact quotation from V. A. How they ever came so to render the original, **אָזֶןִים בְּרִית לִ**, “mine ears hast thou bored,” is inexplicable. We know, Ex. 21. 6, that this means “thou hast claimed me as a servant.” Here it would seem as if, in the mind of the Translators of V. A., the providing a human body for Christ, was equivalent to making Him a Servant; as Phil. 2. 8, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρ. γενόμενος.

6. V. A. have ἥτησας here: but Ps. 50. 16, ὄλοκαντ. οὐκ εὐδοκήσεις, without preposition: as also Ps. 84. 1, Gen. 33. 10. Note, M. 3. 17.

19. ἔχοντες] has three accusatives after it, παρρησίαν, ὁδὸν, ιερέα.

37. ὁ ἐρχ.] One of the common names of Messiah, from Gen. 49. 18, Is. 25. 9. Its use here shows that as yet only part of the purpose of His coming was fulfilled.

38. There is a considerable variation in V. A., as quoted here, from the original Hebrew, to which our E. V. is much closer. For בְּאֱמֹנָתְךָ, “by his faith,” V. A. gives ἐκ πίστεώς μου, “by faith in me”; and for נֶשֶׁךְ, “his soul,” ή ψυχή μου. And their substitution of ἐκ for בְּ is curious.

39. V. A. 2 Chr. 14. 13, render by περιποίησις **לִפְנֵי**, “revivification,” “restoration,” “recovery”: which is its exact meaning here.

CHAPTER XI.

NON-C. 8. $\mu\eta\ldots\pi o\bar{u}$. 12. $\tau\hat{\omega}\pi\lambda$. 37. $\phi\acute{o}n\varphi\mu$.
 SEPT. 5. $\tau o\bar{u}\mu\eta i\bar{d}$. for ? .

CHAPTER XII.

NON-C. 2. $\dot{\alpha}n\tau\dot{\iota}\iota$. 10. 11. $\pi\rho\dot{\delta}s\delta\lambda$. $\eta\mu$. and $\tau\dot{\theta}\pi a\rho\dot{\theta}n$. 15.
 $\dot{\nu}\sigma\tau e\rho\dot{\omega}n\dot{\alpha}\pi\dot{\delta}$.

CHAPTER XIII.

NON-C. 5. $\dot{\alpha}\rho\kappa\tau o\bar{i}s\pi$. 7. $\ddot{\epsilon}k\beta a\sigma i\bar{v}$.

CHAP. XI. 1. $\dot{\nu}\pi\acute{o}stao\sigma i\bar{s}$] Cap. 3. 14, 2 Cor. 9. 4, 11. 17. In all these it means “confidence,” “well grounded assurance.” Here it seems rather to mean, in its stricter and closer sense (both of derivation and construction), “substantiation,” “realisation”; the instrument or process, by which we give substance and reality to things: and $\ddot{\epsilon}\lambda\epsilon\gamma\chi\oslash$ not so much “the test,” as “the mode of testing”:—“illud, quo substantiunt quae sperantur; quod demonstrat quae non cernuntur.” Beza. Without faith in a principle or doctrine, acting as if we believed it, we cannot test it, or prove it to be true. “Faith is the process and instrument by which we give substance and reality to things hoped for, and test and ascertain the truth of things unseen.”

21. $\dot{\epsilon}\pi\dot{\iota}\tau\dot{\theta}\dot{\alpha}\tau\dot{\iota}s\dot{\rho}\acute{a}\beta\delta\dot{\theta}o\bar{v}$] From V. A. who apparently read הַפְּלָב , “a staff,” for הַפְּלָב , “a bed.” Vulg. has “lectuli caput.” It seems clear there were no vowel points in the Hebrew MSS. used by V. A.

28. $\pi\acute{e}po\dot{\iota}\eta\kappa\tau\dot{\theta}\pi$.] Special use of $\pi o\bar{i}\dot{\omega}$ for $\theta\acute{u}\dot{\omega}$. Note, M. 26. 18.

CHAP. XII. 15. $\mu\acute{y}\tau i\bar{s}\dot{\rho}\acute{z}\acute{a}\pi\dot{\alpha}\phi$.] This is almost an exact quotation from Deut. 29. 18. E. V. “a root that beareth gall and wormwood,” and in Margin “a poisonous herb”: ($\pi\kappa\acute{r}\acute{a}$ = poison. See Note, Acts 8. 23) i.e. “one who poisons God’s people with false teaching or bad example”; as the context shows. And such is the meaning here.

CHAP. XIII. 7. $\ddot{\epsilon}k\beta a\sigma i\bar{s}$] in Apocrypha = “exitus,” “eventus.” Sap. 2. 17, 8. 9, 11. 15, “significatione a profanis alienâ,” Grimm: —“the issue and outcome of their walk on earth.”

15. $\dot{\delta}\acute{m}\acute{o}l\acute{o}y\tau\dot{\theta}\dot{\epsilon}\acute{n}\acute{o}m\acute{a}t\acute{i}$] Parallel to R. 15. 9, $\tau\dot{\theta}\dot{\delta}\dot{\nu}\pi\dot{\sigma}\dot{\omega}\psi\acute{a}\lambda\dot{\omega}$, which is a direct quotation from V. A. (see note). Here it is a sort of confusion with $\ddot{\epsilon}\acute{x}\acute{o}m\acute{o}l\acute{o}y\acute{e}\acute{i}n\acute{\theta}\acute{a}i$.

S. JAMES.

CHAPTER I.

HEBR. 6. ἐν π. 11. προσώπου and πορείας. 13. ὅτι. 1 J. 4. 20. 23. τὸ πρόσ. τῆς γ. 25. ἀκρ. ἐπιλ.

CHAPTER II.

HEBR. 1. ἐν προσ. 2. 4. Whole verse. 5. 10. 10. ὅστις τηρήσει: fut. 23. ἐλογ. εἰς.

CHAP. I. 3. δοκίμιον] V. A. for נִירֵא = the instrument or medium of testing. Prov. 27. 21.

17. πᾶσα δόσις ἀγ....] Hebraic construction. “Every gift, *good*, every bounty, *perfect*, cometh down from above”: “Every gift of God is by its very origin altogether and entirely good and perfect”; with no admixture of evil or blemish in it: a reply to the heresy of verse 13, ἀπὸ Θ. πειράζομαι. God permits, but does not send, evil.

τοῦ πατρὸς τῶν φώτων] i.e. “the Creator of the Orbs of Heaven.” Jerem. 4. 23, Ps. 135. 7 (apud Aquilam, ἀστρα). The name and attribute which most forcibly suggests *unchangeableness*. Acts 16. 29.

18. ἀπεκύησεν ἡ. λ. ἀλ.] “He gave us a new birth by virtue of a word of truth”; “a word that cannot deceive or fail”: i.e. by the holy formula, ordained by our Lord himself, for Baptism. Eph. 5. 26, note.

25. παρακύπτειν] V. A. for נִירֵא, “to bend down to scrutinise.” Gen. 26. 8, Prov. 7. 6. νόμον ἐλευθερίας: note, Gal. 5. 1.

27. θρησκεία = “outward devotion,” “worship.” Deeds of mercy and careful avoidance of the polluting influences of the world, are pure worship: i.e. “elements of it,” “essential parts of it”: not, of course, the whole of it.

CHAP. II. 4. καὶ for ἄρα, a common meaning of ἵ. “Have you not, in fact, made partial selections, and acted as judges influenced by wrong considerations?”: gen. for adj. “wrong-thinking judges.”

NON-C. 14. λέγη ἔχ.

CHAPTER IV.

NON-C. 1. ήδονῶν. 4. ἔχθρα τοῦ Θ. 13. ἀγε, with plural.
14. πρὸς ὄλιγον.

CHAPTER V.

NON-C. 4. χώρας. 10. ἐλάλησαν τῷ ὀνόμῃ. 12. ἡτω.

SEPT. 17. προσηγένετον μὴ β. M. 2. 6.

5. πλ. ἐν π.] “rich in faith”: a correct idiom in English, as in Hebrew: but utterly incorrect, and bad in Greek.

8. ν. βασιλικὸς] “The law of our King Jesus.”

10. ἔνοχος] See note, 1 Cor. 11. 27.

20. κενὸς] = μάταιος in V. A.: they are constantly interchanged as renderings of same words, נָבֹז and נִזְבֵּץ.

CHAP. III. 6. Mr W. Randolph suggests a parallelism, in verses 5 and 6:

(5) a. ὄλιγον πῦρ, b. φλίκην ὑ. ἀν.,

(6) a. ἡ γλ. πῦρ, b. ὁ κόσμ. τῆς ἀδικ. (ἀνάπτεται ὑπ' αὐτῆς),

which he thinks is confirmed by φλογές τ. τρ. τῆς γ. And he quotes in illustration Micah 1. 4:

a. Molten were the mountains, b. and the valleys were cleft,

a. as wax before the fire, b. as waters poured down a precipice (cleave the face of it).

15, 17. σοφία] = נִזְבֵּץ, and is used in its Hebrew sense, so common in Proverbs, and throughout O. T., of “religion,” “piety.”

CHAP. IV. 5. The quotation is in verse 6, from Prov. 3. 34. “Do you think that Holy Scripture ever speaks in vain? The spirit within us feels strong desires, that tend to envy: but God giveth grace yet stronger. And therefore the Holy Writer saith....” There is no quotation from H. S. in 5: only an introduction to that in 6.

1 S. PETER.

CHAPTER I.

HEBR. 4. *εἰς ὑμᾶς.* 14. *τέκνα ὑ.*

CHAPTER III.

HEBR. 4. *ὅ κρ....ἄνθ.* 20. *εἰς ἥν* for *ἢ.*

NON-C. 13. *μιμητὰ.* 15. *μετὰ π.*

SEPT. 5. *ἐλπ. ἐπὶ.* 1 Tim. 5. 5.

CHAP. I. 1. *παρεπιδ. διασπ.]* “dispersion-sojourners.”

11. *τὰ εἰς Χρ. παθ.]* Some render “the sufferings destined for Christ”: but can this meaning be got out of the Greek? May we not possibly regard the words as the *literal* rendering of *ἵ* used, as often, for genitive? 1 K. 15. 31, 1 S. 22. 30.

17. *εἰ]* with indicative, stating an admitted fact: “seeing that...”

18. *μάταιος]* = “heathenish,” as opposed to *σοφὸς*, which is the Hebrew definition of the true believer. James 3. 17.

22. *ὑπακοὴ τῆς ἀλ.]* R. 1. 5, 2 Cor. 10. 5. Very remarkable construction.

CHAP. II. 1. *λογικὸν]* R. 12. 1. “Spiritual”: nutriment for the *λόγος*, the reason or immaterial part of man.

8. *λίθος προσκ.]* = *לִשְׁמָךְ רֹאשׁ.* Is. 8. 14.

9. *λαὸς εἰς περιπ.]* Tit. 2. 14, note. Compare 1 Chr. 29. 3.

CHAP. III. 9. *εἰς τοῦτο.....κληρονομ.]* “Ye have been called to inherit blessing,” i.e. “have been admitted into all the hopes and privileges of the Christian covenant,” *εἰς τοῦτο*, “for this very purpose,” “with this object in view,” “on this condition,” namely, the fulfilment of the rule laid down in 8, 9. St Peter enforces this argument, based

CHAPTER IV.

NON-C. 2. ἐπιθυμίας....βιώσαι. 3. πεπορευμ. 4. ξενίζ.
 8. Participle nom. absolute. 12. ξένου. 14. κατά.

CHAPTER V.

HEBR. 3. κλήρων. 10. ὁ Θ. π. χ. and ἐν X. 12. εἰς ἡν.

on their intuitive perception of their new religious obligation, by an apt quotation from the writings of a Saint of old. This connexion of the words (*ἐκλήθ. ἵνα*) agrees with the context and the logical sequence of the passage, which the other combination (*εἰς τοῦτο ἵνα*) does not.

21. συν. ἀγ. ἐπερώτημα εἰς Θ.] “the earnest prayer for,”—“the searching after,”—a good conscience towards God.

CHAP. V. 3. τῶν κλήρων] “the divisions” of God’s people: “the portions allotted” to the charge of each Presbyter, i.e. “*Ruler*,” in the Church. “Neither as lording it over their allotted fields of labour and administration.”

2 S. P E T E R.

CHAPTER I.

HEBR. 5. ἐν. 20. πᾶσα...οὐ. 21. Θ. ἀνθ.

CHAPTER II.

HEBR. 1. αἱρ. ἀπ. 2. ἡ ὁ. τῆς ἀ. 10. ὀπίσω....πορευ. 14.
κατ. τέκνα.

NON-C. 7. καταπ. ν. 10. κυριότητος. Jude 8. 14. ἀκαταπ.
ἀμ. 20. εἰ, with subj.

CHAPTER III.

HEBR. 3. ἐπ' ἐσχ...ἐμπ. 18. εἰς ἥμ. αἱ.

NON-C. 9. Gen. after βραδ. 11. Plural, ἀναστ.

CAP. I. 3. διὰ δόξης καὶ ἀ.] I cannot translate this, nor can I understand the force of the preposition, by the light of Classical usage or Hebraistic misuse.

17. εἰς ὅν εὐδόκησα] V. A. *generally* has ἐπὶ or ἐν with this verb: not *always*. Gen. 33. 10, Ps. 51. 16, 19, 85. 1, there is no preposition either in Hebr. or Gr.

CAP. III. 12. δι' ἥν] “for the manifestation and accomplishment of which day.”

1 S. JOHN.

CHAPTER I.

HEBR. 2. ἡν πρὸς τὸν π. J. 1. 1, note.

CHAPTER II.

HEBR. 1. παράκ...πρὸς. 21. πᾶν...οὐκ: infra 3. 15. Rev. 21. 27. 28. ἀπ' αὐτοῦ = יְנַפֵּה, coram illo. Acts 25. 9, note.

NON-C. 6. λέγων μένειν. 18. ἐσχ. ὥ.

CHAPTER III.

HEBR. 15. 17. κλ. τὰ σπλάγχνα.

NON-C. 5. ἀρῃ = take away. 16. ψυχὴν ἔθηκε = laid down. Note, J. 10. 17.

CHAPTER V.

NON-C. 15. ἐὰν οἴδ. 16. ἐρωτ. Mc. 4. 10.

CHAP. III. 18. μὴ ἀγ. λόγῳ ἀλλ’ ἐν ἔργῳ] Strange diversity of construction after same verb, to express the same meaning, without and with a preposition: the first strictly grammatical, the second, Hebraic. M. 3. 11, note.

CHAP. IV. 2. “That Jesus has come, the Incarnate Messiah”: or “that Messiah has come in human nature, the man Jesus.”

16. ἐν ἡμῖν] 2 Cor. 8. 7. A most curious use of *ἐν*: I can give no explanation of it, or of the *μεθ' ἡμῶν* in 17: and I cannot agree with Grimm's explanation, that *ἡ ἀγάπη μεθ' ἡμῶν* means “amor mutuus inter nos et Deum”: as being against the sense of the passage, and the requirements of fitting reverence: as if *ἡμεῖς* could comprehend us AND God.

2 S. JOHN.

HEBR. 1. ἐν ἀ. 12. γ. πρὸς ν.

4. ἐν ἀληθείᾳ] = ἐν δικαιοσύνῃ; just as תְּהִלָּה = תְּהִלָּה, Ps. 111. 7, 119. 151, 86. 11, as so frequently found in V. A. and N. T. Notes, M. 11. 19, L. 16. 9, 2 Th. 2. 10. Compare 2 P. 1. 2, 3 John 3, 4, 12.

3 S. JOHN.

2. εὐχοματ] followed by inf. pres. ungrammatical.

5. πιστὸν] = “an act of Christian principle, of faith.”

12. ὑπ' αὐτὸν τῆς ἀληθείας.] Can this mean “by his holy life itself?” 2 J. 4. It seems impossible to get any meaning out of our English Version “by the truth itself.”

S. J U D E.

HEBR. 6. *εἰς κ. μ. ἵνα*, no article. 7. *ὁπίστω σ. ἐσθιανόμενος*. 14. *ἐν ᾧ μ.*
16. *θαυμ. πρ.* 20. *ἐν Πν. Ὀντάσιμος*. 23. *ἐσπιλ. ἀπὸ*.

NON-C. 4. *τινες ἀνθ.* 4. *προγεγρ.* 5. *τὸ δεύτερον.* 8. *κυριότητα.* 8. *δόξας.* 11. *ἐξεχύθ.* 19. *μὴ.* 22. *οὐς μὲν...δὲ.*

3. *ἀν. ἔσχον]* Can this be an instance of the Epistolary Imperfect, as in Latin? Compare Gal. 4. 20. Here we clearly, in English, want a *present* tense.

11. *τῇ ὁδῷ]* Construction without a preposition unusual.

14. *τούτοις]* The “*de his*” of Vulgate, and “*of these*” of English Version, have no grammatical justification. The word *cannot* be so rendered: the only possible meaning is “prophesied *to* them,” “forewarned them,” “spoke in the name of God *to* them.” For *ἐν ᾧ μν.* see note, M. 3. 11. Also L. 14. 31, 22. 49, 1 Cor. 4. 21, Apoc. 13. 10, 19. 15.

23. One of the meanings of the preposition *ἵνα* is “*by*,” Gen. 9. 11, Job 4. 9, 7. 14, Is. 28. 7: but its literal rendering in V. A. for its almost universal sense “from,” is *ἀπὸ*: they scarcely ever put any other word for it. Hence *ἀπὸ* being used for *ὑπὸ* in many instances, as in those passages cited above, came to be regarded as equivalent to it by readers of V. A.; and the usage has crept into N. T. See Apoc. 2. 11 for similar use of *ἐκ*. I cite a few instances of *ἀπὸ* put for *ἵνα* in V. A., as if at random, without any connexion with the sense. Numb. 32. 22, Deut. 14. 24, Ps. 68. 30, Jer. 26. 9, 32. 43, 34. 22, Is. 52. 14.

REVELATION.

The deviations from grammatical correctness in the Apocalypse are so violent and so astonishing, as to defy explanation. Some few of them may be traceable to Hebraic influences: as I have endeavoured to point out. The others I have simply left untouched. The style of S. John in the Gospel and Epistles is so remarkably pure,—so comparatively free from Hebraisms or non-Classical words and forms,—so much more like the language of the best Greek Authors; that these peculiarities are all the more perplexing. They have given rise to innumerable speculations ancient and modern: but no satisfactory explanation of them has hitherto been found.

CHAP. I. 4. ἀπὸ ὁ ὄν...] Anomalous construction, clearly traceable to the absence of inflexion in Hebrew nouns, which made such a violation of grammar less startling to a Jew writing in Greek.

ὁ ἐρχ.] We say in English, “past, present, and *to come*”: and the same idea for “that which is to be, which will exist hereafter,” (i. e. the future) is common in Hebrew, expressed by נָכַר and נְהִנָּה: V. A. ἐρχομαι. Is. 27. 6, מִנְצָבָן, of ἐρχ. “future generations.” Jerem. 47. 4, Is. 41. 23, 44. 7, 45. 11. 41. 22 הַבְּאֹתָה, 45. 11 תִּמְגֹנָה, τὰ ἐπερχ., “the things that are to come,” in Vulgate “ventura.” And hence the form is used, with ὁ ὄν, and ὁ ὄν here, as one of the categories of semipiternal existence. It is curious that whereas Hebrew, Latin and English alike use words that imply “coming”: the Greek equivalent implies “delay, keeping back,” viz. μέλλειν. And it is remarkable that this verb is used *once only* in V. A. to express futurity, Is. 48. 6, ἀ μέλλει γενέσθαι for גְּנִירָה, recondita, and not more than six or seven times in Apocrypha.

CHAP. II. 16. πολεμ. μετ' αὐ.] Literal for מִעֵדֶן, “pugnare contra.” 2 K. 14. 5, in V. A. ἐπ. μετὰ. Infra 11. 7 ποιήσει μετ' αὐτῶν πόλ. So Vulg. “pugnabo cum illis in gladio oris mei.” The English idiom coincides

with the Hebrew: but *μετὰ* in this sense is against all good Greek usage. See Grimm. For *ἐν ῥομφαίᾳ* see note, L. 22. 49, which Vulgate renders, “Domine, *si* percutimus *in gladio*”: utterly sacrificing the sense in slavish adherence to a foreign idiom,—which the Translator, apparently, did not understand,—*twice* in one short sentence: as in the verse now before us.

CHAP. III. 4. *όνόματα*] “persons,” as Acts 1. 15. Infra 11. 13.

CHAP. IV. 6. *κύκλῳ τοῦ θρ.*] 7. 11. A form borrowed from V. A. Numb. 11. 24, *לְהַעֲנָה תִּבְכֶּסֶת*, *κύκλῳ τῆς σκηνῆς*. Ps. 79. 3, *κύκλῳ Ἱερουσαλήμ*. Ez. 6. 2, Numb. 1. 53 for *לְבָבֶךָ*. Gen. 35. 5 *τὰς κύκλῳ αὐτῶν κώμας*. Grimm cites Xen. Cyr. 4. 5. 5 as an instance of the phrase in a Classical Author.

10. Future for present: Hebraic irregularity and want of precision as to difference between tenses: with which every student of Hebrew is familiar.

CHAP. VI. 10. *ἐκδ. τὸ αἷμα ἡμῶν ἀπό*] = *קֶרֶשׁ דם נִעַם*, “sanguinem repetiit ab aliquo,” “caedem ultus est.” Here we have a blending of the two ideas, in the one verb.

CHAP. XIII. 3. *ἐθαύμ. δύπ.*] = “went in wonder after.”

12. *ἡ πλ. τοῦ θ. αὐτοῦ*] “His deadly wound.”

CHAP. XIV. 14. The harvest in N. T. parables always represents “the ingathering of the good,” M. 13. 30: the vintage, “the judgment of the wicked.” See Joel 3. 13.

CHAP. XVI. 3. *ψυχὴ ζωῆς*] = “living soul.” Comp. *ξύλον ζ.*, supra 2. 7.

CHAP. XIX. 8. *τὰ δικαιώματα*] R. 5. 18, Heb. 9. 1.

INDEX OF GREEK WORDS.

- ἀγαπητοὶ Θεοῦ, M. 25. 34, R. 1. 7.
ἄγγελος, "minister," "agent," 2 C. 12. 7.
ἀδικος=ψευδής, 1 Cor. 13. 6, L. 16. 9.
αἰσχύνη, "disappointment," R. 5. 4.
αἰτέω=ἐρωτάω, M. 15. 23.
ἀκοή, J. 12. 38.
ἀλλάττειν ἐν, R. 1. 23.
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ἀνθ' ὧν, "because," L. 1. 20, R. 5. 12.
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ἀπὸ for "e numero," L. 24. 42.
ἀπὸ, Acts 25. 9, Heb. 5. 7.
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- βάλλειν="put," M. 7. 28, 9. 38.
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βλέπειν ἀπὸ, Mk. 8. 15.
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γενεὰ, "history," A. 8. 33.
γράμμα, 2 C. 3. 6.
- δαιμόνια, "evil spirits," M. 9. 33.
δέομαι σου, A. 8. 34.
δεῦρο, A. 7. 34.
διὰ τοῦτο, "for all this," J. 19. 11.
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εἰς, "with respect to," A. 2. 25.
εἰς, "until," Mk. 3. 29, 1 Th. 4. 15.
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ἐπὶ="juxta," Mk. 8. 4, 1 Cor. 6. 1.
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- έτοιμασία**=“basis,” E. 6. 15.
εναγγέλιον Θ. omission of def. article,
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εὐδοκία, M. 11. 26, 18. 14.
εὐλογέω, M. 26. 26.
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εὐσέβεια, “our holy religion,” 1 T. 3. 16.
- ξῶ ἐγὼ**, R. 14. 11, 2 C. 1. 18.
- ηλικία μικρὸς**, dat. of “part,” L. 19. 3.
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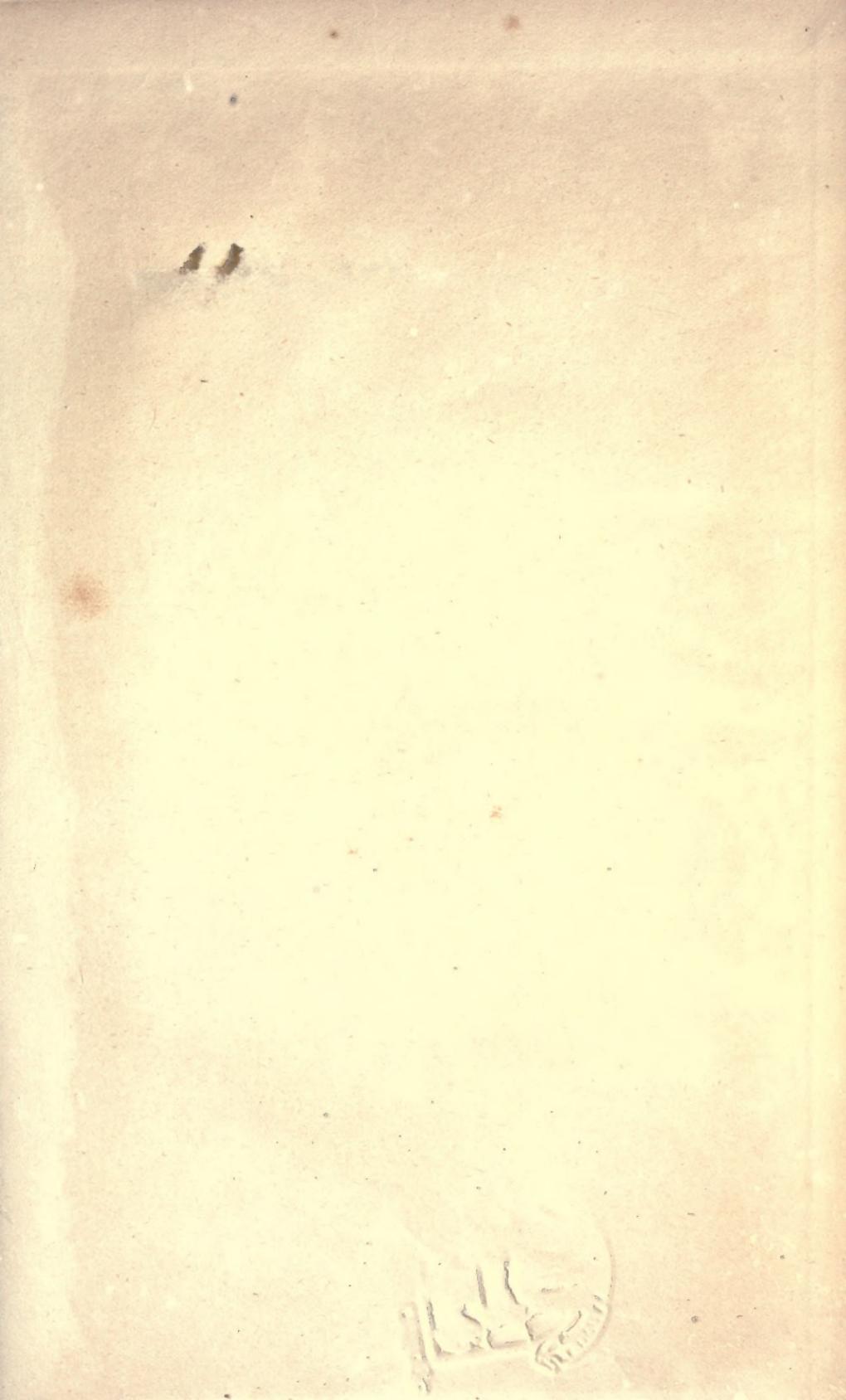
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